

Mind



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THE HAWTHORN BUSH.

BY T. P. NORTON.

A cherub crouching in the clover,
A hawthorn bush close by,
A smiling mother doting over
Her babe, and only joy.

Two hearts near bursting in accord,
Whose highest pitch is given
With nature straining every chord,
In unison, to heaven.

A tiny dwelling in the bush,
Soft lined with moss and hair;
A curtain hung with flowering brush
To hide the treasure there.

A feathery roof to close it in,
And keep out wind and rain;
Two little buds peeping through
The spangled counterpane.

Two model parents watching true,
To keep them fed and dry,
Two chirping pupils listening to
A songster's lullaby.

A muffled warning on the breeze,
A something in the grass,
A deathly pausing through the trees
To let the danger pass.

A note of plaint and sorrow thrills,
Rending the upper air;
The clover droops upon the hills
Beneath the serpent there.

A tombstone marks a cruel mound—
A mother weeping by—
A cold nest lying on the ground,
Its builders fluttering high.

Relentless fate was there to crush,
And hope and joy are fled;
But angels hover near that bush
With tidings of the dead.

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM.

The rank and file of early Christians like the modern, not knowing the Lord according to the mysteries, and reading literally and not symbolically; nor heaving to the line of the deeper parallels or parables, could only receive God's word in its most superficial relations. As the Shekinah abode in a cloud, there were many things they could not hear, and being unlearned, they could not draw understandingly from Jacob's well which was deep, with truth snugly enmeshed at the bottom. All these things were but stumbling blocks to the Jews, and to the Greeks foolishness. They were but slightly acquainted with the Woman of Samaria and her five husbands according to the five signs, with scorpions in their tails, with power to hurt men five months, as per St. John. They had a day of the Son at hand in the second advent. They supposed their Saviour would come as a thief in the night, and hence kept constant watch for him. "It was during the night that they usually held their most solemn and religious assemblies" to be ready to meet the bridegroom. At midnight there was a cry made, "Behold, the bridegroom cometh—go ye out to meet him." The five foolish virgins had no oil in their lamps whereby they could see the bridegroom, as the Sun, coming out of his chamber and rejoicing as a strong man to run his race, as per the psalmist. Do we not have the like foolish ones at this day who watch at Christmas in the belief of a personal Jesus born at that time? The mythical or dramatic Jesus or Christ, foretells his death and resurrection in fulfillment of the scriptures, as things that needs must be; for three days in the heart of the earth or like Jonah in the whale's belly and hence ascending from the Southern to the Northern heavens as all the prophets have spoken. Ought not Christ to have suffered these things, and thus to enter into his glory as per Moses and all the prophets?

Says the "Keys of the Creeds," Osiris, Mithra, Bacchus, Christ, are all represented as having been born at the moment of midnight, between Christmas eve and Christmas day, in a cave or stable. At this moment the constellation Virgo, is cut exactly in half by the Eastern horizon, the Sun itself being beneath in the sign of Capricorn, or Stable of Aueas, the cleansing of which constituted one of the labors of Hercules, who also represented the Sun. Justin Martyr boasts that Christ was born when the Sun takes its birth in the Stable of Aueas, coming as a second Hercules to cleanse a foul world. The appearance of the celestial Virgin above the Horizon, at this time, is thus indicated in the third Rosary. Let us contemplate how the B. V. M. "Blessed Virgin Mary," when the time of her delivery was come, brought forth our Redeemer Jesus Christ, at midnight, and laid him in a manger. And Eusebius says he was born underground.

Even the names assigned by gospel or legend to the grand parents of Christ, on the mother's side, seem to bear a solar signification. *Heli* being a contraction of the Greek *Helios*, the Sun; *Anna* the feminine of *Amos*, the year. And it so happens that July 26th, the day devoted to the latter, in the calendar, was the new year's day of ancient Egypt.

Where now are the Hebrew children? Jesus seems to have been playing fast and loose among them when he was called out of the mystical dark-land, symbolically or spiritually, Sodom and Egypt, nor did his anxious mother know he was out when she and his father sought him sorrowing. As the Mosaic darkness was over all the land of Egypt three days, so it came to pass that after three days, Jesus was found in the temple, the house not made with hands, eternal in the heavens, sitting in the midst of the doctor's being then twelve years old, or through the twelve signs and ready to be called out of Egypt according to

the times and seasons and in various phases, tho' often considerably mixt in the last first, and the first last.

Returning to the Virgin herself, we find that the church celebrates her Assumption "into the heavenly chamber in which the King of kings sits on his starry seat," on August 15. This is exactly the time of the disappearance of the zodiacal constellation Virgo, called by the Greeks Astrea. And the period during which the constellation is so wholly absorbed in the brightness of the Sun's rays as to be invisible in the heavenly field, is seven days, or the period during which Miriam (or Mary), the Virgin of the Old Testament, was compelled to hide her leprous face in the camp of Israel. Three weeks pass ere the Sun has moved sufficiently to allow the entire constellation to be seen. The day on which Virgo's head emerges from his rays—September 8—is the day appointed for the nativity of the Blessed Virgin Mary.

The Sun's place at the vernal equinox is not now in Aries, as it was at the beginning of our era, but has moved on to Pisces. It was previously in Taurus. The shifting of the zodiac by a sign, occupies 2151 years. It is thus that while Mithraism, Osirisism, and following them, Judaism, had the Bull and the Lamb—the Golden Calf and Paschal Lamb—for their symbols, Christianity adopted the Lamb and the Fish. Hence the Mosaic Ram of consecration after the Bull has become as the backsliding Heifer in Israel, and the Lord would feed his people or the Lamb in a large place, the large upper room in the house not made with hands. Both Old and New Testaments are so full of the solar mythologies that it would seem the wayfaring man, though a fool need not err therein, and might see how Moses and all the prophets proclaim the Redeemer who stands in the latter days upon the earth as the Lamb on Mount Zion—the same Ram whose head was caught in a thicket when Abraham was the "Father of elevation," over the left.

"The division of the Sun's path among the stars into the constellations which form the Zodiac, was made and known throughout the East, and dominated its religious myths, at a period so remote that Ptolemy declared it hopeless, even in his time, to seek for its origin. Thus, for both the worshippers of the solar Deity and for those of Christ, the same 'cardinal doctrines' of the Incarnation, the Atonement, the Death, Resurrection and Ascension, held equally good. And the fact is indisputable that neither the claim raised for Jesus, as being the Messiah of the Jews, nor that of being the incarnate Logos, the Word made flesh of the Alexandrian Neoplatonists, of whom I will tell you more by and by; nor even the fierce denunciations of eternal tortures against all who did not believe in him, and the assurance of salvation for all who did, would have secured for him popular recognition and acceptance in the absence of his identification with the Sun; and therefore as the legitimate successor of Mithra, Osiris, Adonis, and all the numerous other forms under which the Sun was worshipped." According to the Biblical Exodus, no man can see the Son or the Father except in the daytime. He has other things too quite edifying in Biblical mythology as well as Daniel, Ezekiel, &c. This prophet has bicycles of wheels within wheels so adjusted to the sky that the Lord rode splendidly thereon, by his name Jah as well as on the cherub, and did fly with the wings of the wind. By the cycles and epicycles, orb in orb, with centric and eccentric scribbled o'er till through the whole circle of the twelve signs he rolled the heavens together as a scroll, dispossessing the twelve old tribes, so that the twelve Apostles of the new birth might sit on the twelve thrones to judge them.

So Julia Clinton Jones in her part the twelfth in the Regeneration after

"That world-blaze placed on high,
Mingling in mire earth and sky,
The lurid glow, still mounting higher,
Shone forth a God-sent purifier.

Twins past. The Fire God's work was done,
Died down the flame;
—Weak Nature's shame
Submerged in depth of shoreless sea;
The charred skies, the smoke wreaths gray,
With battle's din, had passed away;
Day had begun!

Through Heaven's broad fields of trackless light,
With splendors bursting thro' the night,
The fairer daughter of the Sun
Rode forth on her celestial way
Round ether main,
Where starry isles strewn thick the plain;
One dazzling blaze
Of countless days
Flooded all worlds with ecstasy.

Triumphantly
Stept forth the High and Mighty One
From mansions of eternity,
Where rests for aye His golden throne,
To Whom Time was a moment's birth;
Strong with the strength of Heaven and Earth,
Victorious o'er sin and pain,
With wondrous majesty shall reign
In judgment's solemn panoply.

Then the life-giving spirit spoke;
Up from the bosom of the sea
Most beautifully,
The vernal Earth ambrosial;
Fair as the smile of new born light.
And fairer far than when at dawn
Of young creation early morn,
Up springing from chaotic night,
She sang her praise to proud Valhalla.

Raising on high her forehead fair,
Crown'd with sweet flowers of beauty rare,
She smiled up to the crystal arch,
Moving in liquid harmony
Around the throne of Him most High.

Careless breaths of heavenly balm
Young Nature lapped in blessed calm,
While throbbing pulses of the earth
Beat high at her glad second birth."

On the same wise in ancient Job the morning stars sang together and all the sons of God shouted for joy. How far away has Christendom strayed from the early conception of God's word, as written with his finger in all the aspects of Nature to be read in parables and dark sayings, when the Shekinah abode in a cloud or stood as the Lamb on Mount Zion of Immaculate Conception in the new birth.

"So beautiful lay—so tranquilly,
The Virgin daughter of the sea,
The Mother of God as she arose
Ten thousand virtues did disclose—
In pure white linen was she dressed
And all rose up to call her blessed;
Nor ancient Job could show so fair
A daughter, balmy breathing air
From spicy shore of Araby
As this our darling of the sky.
Grown pure thro' fire, grown strong with strife,
Puss'd thro' dread death to endless life,
As thro' dark bars to fane of light;
For Loki's reign was o'er.

And the Tree of Life with its twelve branches put forth its leaves and twelve manner of fruits for the healing of the nations. And the Spirit and the Bride say, come. And let him that heareth say, come.

"Bow'd low before th' eternal throne,
A loftier measure still she sings,
Ten thousand harps with sounding strings
Ascribe all praise to Him alone,
His justice, might, and wisdom own;
Thro' hissing oris the chorus rings;
The hosts of heav'n entranced stand
Still in their paths, while echoes grand
Roll in huge waves of sonorous sound
Those countless burning worlds around.

Too high, too pure that wondrous strain
For earth to catch e'en faint refrain,
Yet still the exultant song rolls on
—For victory won!
The twilight passed—dread Ragnarok
Passed with its furious battle shock—
All joyous beams, with brilliant ray
Regeneration's glorious day!"

So ends in Norse Mythology the twelve labors of Julia Clinton Jones, and all who have eyes to see and ears to hear may note how apt this Norse music is to the song of Moses and the Lamb.

Spirit Communications From Ancient Spirits.

MR. ROBERTS:—I have been an attentive reader of MIND AND MATTER from the first number to the present one, and although I have been pleased and instructed more or less with all its reading matter, yet I must candidly say that I have been far more pleased and interested in reading the spirit communications. To me they are not tedious, but some of my Spiritualistic acquaintances think they are. Well they can continue to doubt if they please, like Thomas of old. I will continue to "go it blind" (over the left).

I am now doubly gratified to find our dear ancient spirit friends coming to us every week to give us the true light—to give us the real truth of things, and to expose and vanquish, if possible, the mountain of errors of the past eighteen hundred years. What a Herculean work the spirit-world has undertaken to accomplish? Will they succeed? They have measured their work no doubt, and with their immense power "there is no such word as fail."

There is one thing above all others, which I agree with you, is of the utmost importance to the world to know, and that is, whether the god-man Jesus is a myth or a real person. The evidence already brought forward by our ancient friends, makes it clear to my mind at least, that no such person as Jesus ever existed. Once let the fact be well established that no such person as Jesus ever lived, and the Christian, and all other man-made religions must go down. If it can be clearly shown beyond the shadow of a doubt, by our ancient friends, that the so-called Saviour is simply a creature of the imagination, what a sad reflection to think that, for eighteen hundred years, the Christian world has been living under a monstrous delusion.

It may not be uninteresting to your readers, and will help to refresh their memories a little, if I make an epitome of the strong points of expression in the different communications. I will begin with May 15th, having given all the previous ones away.

Bardanes says, "My mortal belief was that of a fatalist. I held that whatever must be would be; that no mortal power can turn aside the inevitable operation of fate. I taught my followers this doctrine. How far have you found your doctrine true as a spirit? You will ask. I answer: I have never found the mortal nor spirit world as it is fixed. I have found this, however, that man must, upon the mortal plane, adjust himself to the conditions around him; if he does not do this, he might as well never have lived at all. A man who is ahead of his age or behind it, makes his mortal life miserable. Fate is just this and nothing more. If you sit down supinely and make no effort to make the best of your circumstances, you will perish; but if you are bold and stand up determined to succeed, you may succeed or fail, but neither will cause you remorse.

"I was known when here as Bardanes, of Mesopotamia, town of Edessa, about from 160 to 180, A. D. I had a school at Edessa. I taught as my fundamental principle, fatalism. I have never met the god-man of the Christians. I will say more than this. While I was on earth no such man was known to the learned of that age, nor in fact any of his disciples. The accounts regarding them must have been an outgrowth of later years, for I never saw them, heard of them, or read of them.

Shute Barrington says: "You have well said,

'Speak the truth. Seek the truth—hold fast to it—die for it if need be, for it is the pearl of great price; yes, of priceless value.' Although for a considerable time in the spirit life, I am just awakening to the realities of that life. I am just beginning to be a truth seeker. I would say to all mortals, your creed-bound, narrow contracted view of heaven is false every way. The universal law that governs spirit life is, that you will receive your just reward for all your deeds, and what is of still greater consequence, you will have to make your own atonement. Oh, foolish belief! and why did I, a so-called learned man, adhere to such foolishness to think of ever being saved by an innocent man's blood. Oh, for a tongue of matchless eloquence, to win poor down-trodden humanity from such a weak, unstable support as that!

"Oh! if it were only possible that I could come in materialized form and stay long enough to preach the great truths of the life beyond! Great Infinite Power! send that day soon, when the dead shall really arise and bear witness to the truth, and become the accusers of this false and soul-crushing theology, which is murdering mankind spiritually, and erase it forever from this planet. This sir, is my honest desire, and to bear witness to the truth and for the truth, is my reason for coming here at this time. I was a Bishop of the Church of England. My name was Shute Barrington, Bishop of Durham, between 1800 and 1810. I hope this will go out to the world and make the deep impression I would have it make upon the minds of all who read it."

RICHARD CULVER.

Philada., Pa.

The Fourth Annual Congress of the National Liberal League.

TO THE AUXILIARIES AND MEMBERS OF THE NATIONAL LIBERAL LEAGUE, GREETING:

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes. As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the State should be independent of the Church, and the Church of the State, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations. If the National League has any voice, now is the time to have it heard. The Constitution under which we live consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositaries of this punishing power, National and State, have their well defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

ELIZAB WRIGHT, Pres.

Boston, Mass., August 9, 1880.

Special Notice from "Bliss' Chief's" Band.

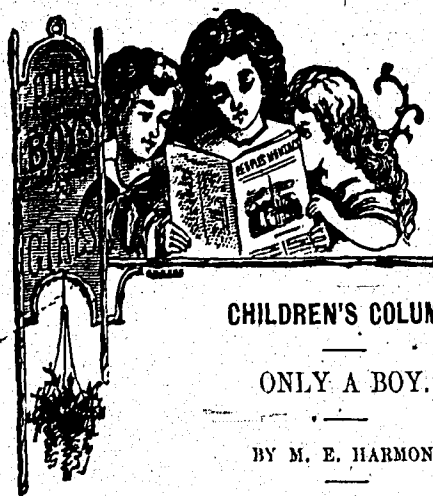
"Red Cloud, speak for Blackfoot, the great Medicine Man, Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to draw. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.



CHILDREN'S COLUMN.

ONLY A BOY.

BY M. E. HARMON.

I'm only a boy, with a heart light and free;
I'm brimming with mischief and frolic and glee;
I dance with delight, and I whistle and sing;
And you think such a boy ne'er cares for a thing.
But boys have their troubles, though jolly they seem;
Their thought can go further than most people deem;
Their hearts are as open to sorrow as joy,
And each has his feelings, though only a boy.
Now off, when I've worked hard at piling the wood,
Have done all my errands, and tried to be good,
I think I might then have a rest or a play,
But how can I manage? Can any one say?
If I start for a stroll, it is, "Keep off the street!"
If I go to the house, it is, "Mercy! what feet!"
If I take me a seat, 'tis, "Here, give me that chair!"
If I lounge by a window, 'tis, "Don't loiter there."
If I ask a few questions, 'tis, "Don't bother me!"
Or perhaps, "Such a torment I never did see!"
I am scolded or cuffed if I make the least noise,
Till I think in this wide world there's no place for boys.

At school they are shocked if I want a good play;
At home or in church I am so in the way;
And it's hard, for I don't see that boys are to blame—
And most any boy, too, will say just the same.
Of course a boy can't know as much as a man;
But I try to do right, just as hard as I can.
Have patience, dear people, though oft I annoy,
For the best man on earth, once, was "only a boy."
—Young Folks' Rural.

Ethel's Adventure with the Indians.

BY THE AUTHOR OF "THE HATHAWAY PAPERS."

On the broad door-step of her father's log-cabin sat little Ethel Ross, eating her supper of bread and milk. Inside the door her mother was rocking the baby to sleep, singing to her a sweet old hymn.

Many, many years ago, before you were born, Ethel's father put a few necessary articles into a great canvas-covered wagon, and, together with his wife and little Ethel, set out on his long journey to what is now known as the State of Illinois, then a wilderness, covered with forests and inhabited by wild animals and equally wild men.

Ethel enjoyed the journey very much indeed, when the weather was pleasant. It was like a perpetual picnic. But sometimes it rained, and then she did not like it so well, for she was obliged to keep cooped up in the wagon and could not ride on the horses' backs or run along the roadside by the wagon, gathering flowers.

In course of time they reached their destination, and a house of logs was speedily erected. There was but one large room in the cabin, but a part of it was separated by a curtain, and this was the bed-room.

Nearly one whole side was occupied by the huge fire-place, which was capable of holding quite good-sized logs, and on a cold winter night little Ethel loved to sit and watch the fire.

Little girls of the present day cannot imagine the pleasure of sitting before a huge open fire-place and watching the bright blaze as it mounts higher and higher, dances and flickers, crackles and snaps.

As Ethel finished the last mouthful of corn-bread, and was raising the mug to her lips to drink the milk, she heard a step on the grass beside her, and a tall Indian stood before her.

Ethel sprang up in terror, for he was a frightful looking object to childish eyes, but he made a gesture of peace, and Mrs. Ross, though very much alarmed, came to the door with her baby in her arms and Ethel hanging to her dress.

"Me hungry," said the Indian, pointing to Ethel's mug, which she had dropped as she fled into the house.

Mrs. Ross as quickly as possible, brought some food and placed on the table. There was a large piece of venison, a loaf of bread and a pitcher of milk, which she had prepared for her husband's supper.

The Indian did not wait for an invitation but at once went to the table and began to eat ravenously, as if he were indeed half starved.

As he was eating, Mrs. Ross noticed that he used only his left hand, and that his right hung useless by his side. Not knowing how to address him, she approached, and pointing to the arm, she looked at him inquiringly.

"Ugh! broken!" said the Indian, turning to her. "White squaw make well?"

"I will try," said Mrs. Ross.

So saying, she got some bandages and proceeded to set the Indian's arm. The women of those days were compelled to be acquainted with the fundamental art of healing and surgery, and it was not long before the Indian's arm was firmly bandaged.

He made some rude efforts to thank his benefactor, and taking an ornament from his own neck he hung it around that of little Ethel, after which he turned and soon disappeared in the grove which surrounded the house.

Mrs. Ross closed and barred the door, and cleared away the few remaining fragments of the meal.

Then, after undressing little Ethel and putting her to bed, she set about preparing another supper for her hungry husband, who had been absent on a hunting expedition since noon.

It was not long before she heard her husband's whistle, and the bark of the faithful hound who had accompanied him.

She rose and unbarred the door, and in sprang the dog, followed by Mr. Ross, laden with the game he had shot.

While he washed his face and hands and smoothed his hair, his wife set his supper on the table; and, as he ate, she told him of the visit of

the Indian, and then she took him behind the curtain and showed him the ornament which was still around Ethel's neck.

Several years passed away, in which Ethel grew to be a tall girl of 15, and the baby a fine little girl of three and a half.

Ethel's father had prospered. His little farm was well cleared, his stock in good condition and his crops had been good.

Ethel had never, in all those four years, seen another Indian, but she was de-tined to do so.

One day, a boy, the son of their nearest neighbor, rode up to the house, and hastily dismounting, entered the door.

His pale, anxious face attracted their notice, and instinctively they asked:

"What is the trouble?"

"Mother is taken very sick," replied the lad, "and father sent me over to see if you would not come and try and help her."

No urging was needed. Mr. Ross rose immediately from the table and went to put the saddle on the horses, while his wife hastily tied on her sun-bonnet and directed Ethel to remain herself and keep little Elsie in the house during her absence.

"You will be back before dark, won't you, mother?" said Ethel. "We will be afraid to stay alone."

"Yes, my child, if I possibly can, was the reply, "but, in case we are detained, close up the house as usual and keep up a good heart."

It was hard work to keep the active little Elsie in-doors on such a beautiful day.

Several times Ethel had to leave her ironing and go after her, and bitter were her lamentations when brought back into the house.

There was a rose bush in full bloom at a little distance from the house, and it was a great attraction to little Elsie.

Finally, Ethel brought out her own large doll, which she had carefully kept all these years, and gave it to the little one to amuse herself with, while she turned again to her ironing, which she was anxious to finish before dark.

She was so busily engaged that she heard not a sound till the forms of several Indians darkened the doorway.

Ethel was not a very brave girl, and on seeing this dreadful sight she dropped her iron and screamed.

Little Elsie threw down the dolly and ran to her sister, who clasped her in her arms, while unable to move for terror.

The savages motioned to her to get them something to eat, and Ethel, more dead than alive, set food on the table.

They hurriedly ate, and put what remained in their pouches. They then pushed the children out of the door and put them on a horse which stood in the yard.

"Oh, poor father and mother!" thought Ethel. "What will they think when they come home and find us gone?"

Mr. and Mrs. Ross did not return until after dark, for the woman whom they went to see died, and they could not well get away.

When they rode up to their own house, they were surprised to find the door wide open and no light to be seen.

"Why, Ethel, careless child!" called the mother, "why did you not close the door? You might have had unwelcome visitors."

So saying, she dismounted and went in, her husband leading off the horses.

He had not gone far before the voice of his wife recalled him.

"Husband!" she cried, with a nameless dread in her heart, "the children are not here! Oh! where can they be?"

Quickly dropping the bridles, Mr. Ross hastened to the house. There lay the dolly on the floor, where Elsie had dropped it as she ran to her sister.

There lay Ethel's iron on the floor, where it had fallen, and on the table were the empty plates which had contained the food, but nowhere were the children.

The dog went snuffing around on the floor and in the yard before the house, occasionally giving a short yelp.

Mr. Ross lit a torch, and examined the ground where the dog was running about.

It was soft from a recent rain, and the footprints of a number of Indians were plainly to be seen.

He went in, and sat down heavily in a chair, and it needed but a word to explain the absence of the children—Indians!

The unhappy parent passed a miserable night, and at the first break of day he aroused the neighbors and searched the country through for the children, but to no avail.

Thus a month passed, and the grief-stricken parents had given their loved ones up as dead.

The parents' hearts were bowed with a crushing sorrow, for they believed they would never again see the dear-ones on earth.

Mr. Ross blamed himself greatly for bringing his family to a place where they would be exposed to so much danger.

One day, towards the latter part of July, he was sitting on the doorstep, talking with his wife of the lost children, when two figures came out of the woods, and began to cross the meadow which lay in front of the house.

He called his wife to come and look at them. It did not take a mother's eye long to discover the identity of the two little forms, and hurriedly pushing her husband aside, Mrs. Ross ran with fleet steps across the meadow to meet them, followed by Mr. Ross.

There was one happy household that night.

When Ethel was taken prisoner, she was carried quite a distance on horse-back, until they came to a river—the Illinois—when the party turned the horse loose, and took to their boats, which were carefully concealed in the bushes.

They travelled all night on the river, and reached the encampment about the middle of the forenoon.

Ethel and Elsie were taken to the wigwam of one of the chiefs, where they were treated very kindly.

The next day, Ethel was expected to help the squaw in her work, bringing water, cutting wood, and hoeing in the fields.

She did as she was bidden, without a murmur, but her heart was very heavy, and little Susie often cried for mamma and papa.

One day, as Ethel was bringing water from the spring, she was met by an Indian, who stopped her and asked her some questions, which, of course, Ethel could not understand.

Then spying the cord around her neck, he took hold of it and pulled it over her head, disclosing the little shell which the Indian had hung around her neck so long ago.

"Ugh!" said the savage. "Where get this?"

Then, taking her by the arm, he half dragged

her back to the wigwam, spilling the water as they went, in spite of Ethel's efforts to save it.

A shout soon called the warriors about them, and one, who could speak a little English, approached Ethel and repeated the question asked by the other.

"Where get this?" said he holding up the shell.

"An Indian gave it to me a long time ago," said Ethel. "He hung it around my neck because my mother set his arm, which was broken."

The first Indian thrust out his sinewy arm before them all, uttering some words in his native language.

Ethel could not understand his words, but she gathered from his gestures that he was the very Indian who had given her the shell.

"Me take home," said he, and, seizing her by the arm, he led her to his wigwam, and began to prepare for the journey, taking down his gun and filling his pouch with corn and dried meat.

The half-dozen warriors who were to accompany him soon made their appearance, and, bringing forward a horse, they proceeded to place Ethel on the animal's back.

But she could not leave her little sister in captivity, and, turning to the Indian, she seized his hand imploringly, and begged him to allow the child to go with her.

He looked inquiringly at the interpreter, who repeated her words in his own language, and two or three at once darted off in search of the child.

They soon reappeared with her, kicking and screaming with fright. She stopped her cries, however, on seeing her sister, and when she whispered to her that they were going home to mamma, her little face was covered with smiles.

The same road was traversed that they came over a month ago, but with far different feelings. When they came in sight of the house the Indians took her off the horse, and, turning in the path, soon disappeared.—Golden Days.

Has the Spirit of the Virgin Mary Ever Appeared in Materialized Form?

ASTORIA, L. I., August 17th, 1880.

DEAR GENERAL:—I have read your article headed "Psychometry," in MIND AND MATTER of August 14th, and feel, after its perusal, that I should state what facts I have to sustain the correctness of the photograph, which the psychometric reading of those reliable mediums, James A. Bliss and Alfred James, reported to be that of the Virgin Mary.

It was at a private seance given by Mrs. Stewart, of Terre Haute, to Mrs. Hatch and myself, on the morning of November 19th, 1879, when the correctness of that photograph was fully confirmed. We had invited Judge Lawrence of Ann Arbor and J. B. Young of Chicago to join us, they being there at that time. The conditions that morning were very favorable, and the materializations were quite perfect and very remarkable.

The materialization of our daughter, with certain articles of dress, especially that of a lace sack which she then wore, stating it to be the counterpart of one she once wore, was something remarkable. The spirit, wishing to remove all doubts from our minds as to its identity, took off the sack, allowing us to handle and closely examine it, even stating that it was made of linen and silk. Now, I very much doubt if the duplicate could be found in the whole West and yet that very article we held in our hands, notwithstanding the original was supposed to be locked up at our house in Astoria, L. I.

This circumstance is mentioned to verify the strength of the manifestations, that morning.

The third spirit form that came, purported to be "Mary the Mother"—it beckoned for Mrs. Hatch to come to the cabinet, after greeting her with a kiss, the two came off the platform and standing by us spoke audibly, answering a number of questions—among them, this question was asked: are you the "Mother of Jesus?" replied "Yes!" I am his mother, "he is my son, and was crucified on account of his mediumship."

Then Mr. Young, who had questioned the photograph, that had been given to Judge Lawrence as being a true representation—asked the spirit, if that was a true representation of herself? Replying in the affirmative—Mary, quickly stepping upon the platform and to the cabinet, removed a small tambourine, returned to us, placed it upon the platform, and stepped upon it, just as the photograph represents her standing; exactly materialized, in form, and dress.

The quickness and energy with which the spirit verified the correctness of the picture was something too positive to leave a doubt, upon any one's mind.

It must be understood, that Mrs. Stewart, the medium, was at all times visible to us, sitting in the cabinet. Now, in this instance, there could be no ground for deceiving spirits wishing to mystify, for none present, held that Mary was any more than all other personages recorded in history. Possessing such evidence, I felt it all important that I should place these facts before you, and do what little I could to sustain such earnest workers in the cause of Spiritualism as Dr. Buchanan, James A. Bliss and Alfred James.

Yours very truly,

A. L. HATCH.

We know that Mr. Hatch has, with himself, no purpose to promote anything but that which is true; and that he holds all matters secondary to that primary end. It is, therefore, in the kindest spirit that we feel called upon to criticize the conclusions which he has formed relative to the true nature of a photograph, to which he refers, purporting to be a picture of the materialized spirit of the Virgin Mary, mother of Jesus Christ. We at the same time will in a most friendly spirit correct Mr. Hatch's erroneous idea that we have questioned the mediumship of Mrs. Stewart, Mr. Bliss or Mr. James, in what we have said in relation to the psychometrization of that photograph. What we said of Messrs. Bliss and James's psychometrizations, we learned from them, and they both confirm the substantial correctness of what we published in relation thereto. Both mediums realized that they were but psychologically reflecting the mental action of Prof. Buchanan who held the photograph with his hand placed above their foreheads. Having subsequently seen, and closely inspected the photograph in question, we were forced to conclude that it was a greatly reduced picture of the statue. Knowing this to be the fact, we were led to conclude that Messrs. Bliss and James were correct in their analysis of

the influences exerted upon them by the mind of Dr. Buchanan, and that the latter, supposing that he held a photograph of the Virgin Mary in his hand, mentally impressed those mediumistic sensitivities to reflect his thoughts in relation to that and other photographs which he submitted for psychometric reading at the same time.

Mr. Hatch claims that he had proof which fully demonstrated that the photograph in question was what Prof. Buchanan supposed it to be, and not what we claimed to know it was. We venture to say that the statue from which that photograph was taken is familiarly known to any person who is conversant with the sculptures of the various artists. So confident are we of that fact that if Mr. Hatch will obtain for us a copy from the original negative of that picture that we will undertake to find that statue or publicly acknowledge our discomfiture. The copy of it that we saw was held by its owner under a promise that he would not part with it, and hence is not available for our purpose. The form is that of a young girl, poised in a most studiously artistic attitude, and one too perfectly expressive of a single thought or emotion to be either natural for a spirit or a mortal. Besides, she stands upon the ever attendant accompaniment of the statue of a standing figure, a circular or oval pedestal, the shading of which showed that it was of precisely the same substance as the human form represented as standing upon it. About that fact there cannot be any doubt. This of itself is conclusive that the form represented was as lifeless as its stony or clayey support. But suppose this was not the fact, and suppose a spirit stood for the negative from which that photograph was obtained, and suppose it was the Virgin Mary's spirit that stood for it, what conceivable reason was there for the Virgin Mother, to play model artist, and mount a simulated pedestal in order the better to display her girlish graces. The idea is simply preposterous and it can do those no credit for spiritual discernment who insist that any such person as the Virgin Mary can be imagined to be, would have been guilty of any such unlady like spiritual levity and frivolity. If it was a spirit who stood for that photograph, picture, it was undoubtedly not the Virgin Mary, but some waggish and dishonest spirit, who sought to deceive those whom she could induce to regard her as some person of biblical importance. Deceiving spirits generally manage "to put their foot in it" before they go far in their deceptions, and in this instance whether there was one or more deceiving spirits concerned, they betrayed their duplicity when they mounted that spirit personation as a model artist and called her the spirit of the Virgin Mary. The trick was too barefaced to have deceived any one who was properly on their guard against spirit deception.

But what are the facts which Mr. Hatch regards as so conclusive of the claim that that photograph is in reality a picture of the "Virgin Mary," a purely mythical and imaginary person that never had a real existence? The Virgin Mary of the so-called Gospels, it is positively known, was none other than an allegorical personation of the Celestial Virgin, or Virgo of the zodiac, and the only virgin that ever was imagined to have given birth to the Son (Sun) of God—by priestly craft spelt Son instead of Sun. Mr. Hatch tells us that at a private seance given to himself and Mrs. Hatch, at which Judge Lawrence of Ann Arbor and J. B. Young of Chicago were present, very remarkable evidences were given to Mrs. Hatch and himself of the spirit presence of their daughter, all of which we implicitly believe, as we do the other facts which he relates as having occurred at that seance through spirit power. What we deny is the alleged positive identity of the third spirit that appeared. That that form was a materialized spirit, that she kissed Mrs. Hatch, and walking with her from the cabinet to where Mr. Hatch and his friends were, spoke audibly with them, I can well believe. That when asked, "Are you the mother of Jesus?" she replied: "Yes, I am his mother; he is my son, and was crucified on account of his mediumship,"—I can very well believe all that. But what I know is, that the spirit, when she so answered, was guilty of an impious "fib." No Jesus was ever crucified on account of his mediumship; for the only Son of the Virgin that was ever crucified descended into hell and again arose from the tomb, was the solar centre of our planetary system, allegorically personated in the astrological fictions of the Christian Scriptures as Jesus of Nazareth; the Sun at the vernal equinox, when, as the Lamb of God, in the sign Aries, he arose triumphant from the cold, death and darkness of winter, allegorically called the tomb.

It is an admitted fact that Mr. Young questioned the genuineness of the photograph which had been represented to be that of the spirit of the Virgin Mary, and this after he had so good an opportunity to see the spirit personator of that allegorical personage. It was therefore necessary for her to do something to keep up the deception in which she was engaged. She then went back into the cabinet where she was able to prepare herself to personate the form represented in the photograph. To spirits who are masters of the art of mimicry nothing is easier than these metamorphoses of appearance especially when their design is to deceive and they have carefully prepared for such deception. Her bringing out that tambourine and standing upon it showed nothing more than her realization, that she must account for that tell-tale pedestal, or see her scheme of deception ruined at the cost of precluding any further attempts to create popular prejudice against Mrs. Stewart and her friends. The tambourine served her purpose, and Mr. Hatch and his friends were satisfied, that the deceiver was an honest and truthful spirit.

We have been charged by our enemies and those emulous to Spiritualism with being easily deluded and led away by manifesting and communicating spirits. If this is true of us, we must naturally conclude that Mr. Hatch and his friends are far ahead of us in their spiritual credulity. Of one thing we are very certain that had we been present at that interview we would not have lost the opportunity to learn who was Jesus' father. But on reflection that would not have been smart of us, for we might have been sure she would have said he never had a father, which would be a great deal nearer the truth than when she said she was his mother. The Virgin Mary and Jesus Christ business has been played out by the spirit enemies of truth and they might as well give it up. It will not serve to prejudice the truth or the mediums through whom the truth of Spiritualism comes.

Notwithstanding the statement and opinion of Mr. Hatch, we see no reason to change our judgment as to the fraudulent and deceptive nature of the photograph in question, and its relation to the subject of psychometry.

LITTLE BREECHES.

BY JOHN HAY.

[Published by Request.]

I don't go much on religion,
I never ain't had no show,
But I've got a middlin' tite grip, sir,
On the handful of things I know.

I don't pan out on the prophets,
And free-will, and that sort of thing,
But I b'lieve in God and the angels,
Ever since one night last Spring.

I came into town with some turnips,
And my little Gabe came along,
No four year old in the country,
Could beat him for pretty and strong.

The snow come down like a blanket,
As I passed by Tuggart's store,
And I went in for a jug of molasses
And left the team at the door.

They scared at something and started,
And I heard one little squall,
And hell-to-split over the prairie,
Went team, Little Breeches, and all.

Hell-to-split over the prairie,
I was almost f oze with scare,
But we roused up some torches,
And searched for them far and near.

At last we struck hosses and wagon,
Snowed under a snow white mound,
Upset, dead beat—but of little Gabe
No hide nor hair was found;

And here all hope soured on me
Of my fellow critters aid—
I jest flopped down on my marrow bones,
Crotch deep in the snow and prayed.

By this the torches were played out,
And me and Israel Parr
Went off for some wood to a sheep-fold,
That he said was somewhar thar.

We found it at last, a little shed
Where they shut up the lambs at night,
We looked in and seen them huddled thar
So warm, sleepy and white;

And thar sat Little Breeches, and chirped
As per as eve, you see—
I want a chew of ferbucker
And that's what the matter with me.

How did he git thar? angels—
He could never have walked in that storm
They jest scooped down and toled him,
To whar it was safe and warm;

And I think that saving a little child,
—And bringing him to his own,
Is a durned sight better business
Than loading around the throne.

[We heartily concur in the concluding sentiment.—Ed.]

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Wild Cat, the Indian guide of the medium, said that a mistake had been made in the name of the place where the Rev. Adams resided, whose communication was published last week. He was from Rome, N. Y., and not Troy as given. The mistake arose from some reference to the Methodist Conference of Troy, N. Y.

SUETONIUS (Roman Historian.)

GOOD-DAY SIR.—All historians, if they write truly of the times in which they live can describe no greater truth or higher progress than nations and peoples may have attained, at the time, however much the historian himself may know of the prevailing errors. I as a historian, simply wrote out the facts as they existed in that age of the world's history. I will here state clearly and explicitly that there was no such thing as Christianity existing at the time when I lived on the earth. I, however, know as a spirit, that Christianity did not take its present shape before A. D. 300. Whatever there was of it before that time was merely speculative. The first to give the priests the idea of building up the present religious system was Eusebius about the year A. D. 335. This man, Eusebius was wealthy and money if plentifully used was able to conceal truth, in any age or period of the past. I hope this will not be so in the future. The priesthood have reaped a rich harvest from the superstitious fears of their followers, and they have done this by assuming to control the destiny of the spirit of man after death. Any effort towards the true enlightenment of mortals, when I lived here, was choked in its infancy because to do this was to interfere with the laws of the State and interests of the priests no matter what was the prevailing religion. You could find at that time worshippers of everything from the snake to the Sun; and between the crawling reptile and the glorious God of day, the systems, creeds and doctrines of every religion then or now existing. All the miracles of past ages owe their origin to human spirits. But mankind, and mark you this, have sent from this mortal plane myriads of such ignorant spirits that they have blocked the way of progress through their foolish and erroneous ideas of Deity. The more enlightened, the more cultivated in intellect that the spirits are whom you send to the spirit life, the sooner will the redemption of humanity be accomplished. I earnestly desire that all men may renounce superstition and adhere to the truth of spirit teaching just so far as it agrees with their reason.

I was known when here as Suetonius, a historian of A. D. 60. It grieves me to have to use the so-called Christian era as dating time, but find it necessary that those whom I address, both mortals and spirits may know the value of this communication.

[We take the following sketch of the life of Suetonius from Smith's Dictionary of Greek and Roman Biography.—Ed.]

C. SUETONIUS TRANQUILLUS.—The little that is known of Suetonius is derived from his lives of the Cæsars and the letters of his friend, the younger Plinius.

He states that he was a young man twenty years after the death of Nero, and Nero died A. D. 68. Accordingly he may have been born a few years after Nero's death. (He says he was living in A. D. 60.) "In his life of Domitian he speaks of having been present at a certain affair, as adolescentulus. It appears from various passages in his work that he might have received oral information about the emperors who lived before he was born, at least Tiberius, Caligula, Claudius and Nero. In the collection of the letters of the younger Plinius, there are several to Suetonius Tranquillus, from one of which it appears that Suetonius was then a young man and entering on the career of an advocate. In another letter he speaks of his friend Tranquillus wishing to buy a small estate, such as suited a man of studious habits, enough to amuse him without occupying him

too much. Suetonius does not appear to have been desirous of public employment, for he requested Plinius to transfer to a relation Caesennius Silvanus, a tribuneship, which Plinius had obtained for Suetonius. In a letter of uncertain date Plinius urges Suetonius to publish his works, but without giving any intimation what the works were. In a letter to Trajan, Plinius commends to the emperor the integrity and learning of Suetonius, who had become his intimate friend, and he says he liked him the better the more he knew him; he requested the emperor to grant Suetonius the *ius trium liberorum*, for though Suetonius was married he had no children, or at least had not the number of three, which was necessary to relieve him from various legal disabilities, the emperor granted the privilege to Suetonius.

"Suetonius wrote many books, a list of which is given by Suidas. The chief work of Suetonius is his lives of the Cæsars, which, as it appears, were sometimes distributed in eight books, as they are in some manuscripts."

[It was this learned and amiable friend and contemporary Pliny, the younger, and the favored subject of the great and good Trajan, who, after more than eighteen hundred years, returns as a spirit and testifies that, when he lived, there was no such thing as Christianity in existence; that all the religions then existing was the adoration of the various objects in nature, from the serpent to the Sun; and calls u on the inhabitants of earth to discard superstition and adhere to the truth of spirit teaching, so far as that teaching is consistent with reason. Of what earthly use is it, for the advocates of Christianity to pretend that Pliny the younger ever wrote a word to the Emperor Trajan concerning a sect calling themselves Christians during the first century of the Christian era, so-called. Suetonius' testimony confirms most fully the testimony of the spirits of Pliny, Philo the Jew, Josephus and others, whose communications we have heretofore published as having been given through Mr. James. Truly the light is finding the darkest recesses of so-called sacred history and showing the ghostly skeletons of priestly deception and frauds in no enviable light. One thing is very certain, that Suetonius never so much as mentioned the Christian religion in the memoirs of his time in the last half of the first century.—Ed.]

GREGORY THAUMATURGUS.

SIR.—The sun shines on this mortal plane of life as they did long centuries ago. I was known as a medium with which I united legerdemain. Like many of the mediums of the present day, I disliked to pass into this state where the spirit is balanced between this world and the next. When I found that legerdemain would serve my purpose I used it more frequently than real spirit control. I tried to deal with the realities of life. I am also cited as a Christian Father, but Christianity as understood by you and Christianity as understood in my day were very different things. The Christianity that I knew was simply this. That a new revelation had taken place through a so-called God nearer to the time when I lived than some of the older revelations. Upon learning this, at the age of nineteen unknown to my relations and friends I visited the place where it was claimed that the birth of this God had taken place. And not content with that, I visited Jerusalem, Alexandria and all the principle cities in Judea, Egypt, Persia, and portions of India, where I was taught by the astrologers, fakirs and all the other dabbles in the occult sciences, known at that time in the East, in all their incantations, ceremonies, rights of initiations, etc., and become deeply versed in what is now called white and black magic. And what means all these preliminary proceedings in occult science? Nothing more than to give the best conditions for spirits to manifest. A circle is the best figure of arrangement to obtain the best conditions because it agrees with the outlines of the earth's surface and works most in harmony with its laws. If you Spiritualists of the present day could have your cabinets in the centre of your circles instead of the usual arched part of a circle in front of them you would soon be able to do without cabinets. Conformity to the best conditions is the rule of success in dealing with spirits.

"The Christians have seized upon my name without any just cause that I ever gave them. I was governed a great deal in my mortal life by policy, and I did as many of your present Spiritualists do, I sought to be all things all men. I acted in that manner merely to get my spiritual manifestations before the people.

"I knew as a mortal, just as I now know as a spirit, that nothing that was ever born upon this planet in the shape of man, woman or child could claim ought so far as birth is concerned over any other human being. But in my time it was utterly impossible to unveil the truth to mortal eyes unless you wished to be immediately martyred by the ignorant and superstitious rabble.

"This communication is given to help the survival of truth and to aid in its promulgation throughout the earth.

"I lived from about A. D. 200 to 260. I am called, by the Christians, St. Gregory Thaumaturgus."

[We take the following account of this ancient spiritual medium from the *Nouvelle Biographie Generale*.—Ed.]

"St. Gregory, surnamed Thaumaturgus was born at Neocesarea, a city of Pontus, in the first years of the third century, and probably towards 210 or 215, and died in 270. He called himself Theodore and took at a later period the name of Gregory. He belonged to a family distinguished by birth and fortune. His father, who was attached to the pagan religion, died when he was only 14 years of age. It seems that from that epoch he made a comparison of the new religion, which began to spread around him, with the old traditions of paganism in which his infancy had been cradled, but which the breath of a faith, long extinct, no longer animated and which had no other authority than the antiquity of its origin. The mother of Gregory intended him for the bar. He studied rhetoric with great success, and learned the Latin tongue, which was necessary for those who aspired to public office and the elements of Roman rights. He even went to Byretyes, in Phœnicia, to perfect himself in the study of law. Afterwards he went to Cesarea (Palestine) with his brother Anetodorus, and attached himself to Origen, who had retired to that city, and acquired from him a knowledge and taste for profane philosophy and the Christian religion. He remained four years near his master, forgetting, in the enjoyment of an illustrious friendship and in the practice of the sciences of Greece and of the Holy Scriptures, the care of his future prospects. The persecution of

Maximian, by forcing Origen to hide himself, separated them. Gregory then passed two or three years at Alexandria, where all the different schools and doctrines had their teachers. The Neo-Platonic philosophy, founded by Ammonius Saccas, had begun to establish itself, but had not yet come face to face with Christianity in that decided hostility which it took at a later period. Towards 237 or 238 Gregory quitted Alexandria and returned into Palestine with his brother, who had been the faithful companion of his studies and his travels. The Church was at peace under the young Gordian, and Origen had returned to Cesarea. Gregory received some new lessons. It was probably during this new year that he passed near him and he was baptized. Recalled by his family, he tore himself from the arms of his master, not without having testified his gratitude in a panegyric, which he publicly pronounced. In this discourse Gregory gave the history of his initiation into religion and philosophy under Origen.

"Gregory soon deceived the hopes of his family and fellow-citizens. His birth, his great wealth, his education seemed to destine him for a high fortune. After a short abode at Neocesarea, he abandoned the care of his affairs, and retired to philosophise with more freedom. It was about this time that they suppose that Origen wrote him to read philosophy and meditate the Scriptures. In 240 Gregory doubtless sacrificed his taste for the contemplative life to new duties. Christianity counted at Neocesarea only very small numbers of partisans. The illustriousness and influence of the family of Gregory and the weight which his knowledge, and also without doubt his eminent virtues, drew to him the attention of Phedimus, metropolitan bishop of Pontus, who offered him an episcopal mitre. It was a heavy burthen for a man who had hardly reached the age of thirty. He feared it, resisted the call of the bishop, and endeavored for some time to steal from the public eye. But having been consecrated, though absent, he submitted. Gregory, of Nicea, his biographer, tells us that in the middle of a dream St. John, the evangelist, appeared to him, calmed his agonies and left him the symbol of the faith which ought to subjugate and compose his mind. Even the text of this symbol has been preserved to us. Established bishop of Neocesarea, with all the usual ceremonies, Gregory labored with an indefatigable activity to propagate the Christian faith. If we may believe tradition the numerous miracles that he performed and to which he owes his surname powerfully seconded his zeal. They relate that he converted the priest of a pagan temple by transporting before his eyes an enormous rock by the mere force of his words. Two young brothers were disputing for the possession of a lake that they would not share. Gregory having in vain endeavored to make them hear the voice of reason and to appease the dispute seeing that they were about to come to blows, transformed the lake into a sterile tract, by his prayers. The Lyons overflowed, threatened the inhabitants of its valley. He stopped the inundation with his staff. During the persecution of Decius he changed himself into a tree to escape the soldiers who sought him. These prodigies, said St. Basil gave him the name of the second Moses, even by the enemies of the faith.

"In 264 Gregory assisted at the Council of Antioch, convened to judge the heresy of Paul of Samosata. Perhaps he took part in the second council convened in the same city for the same object in 269. He died about that time. They said that in his last hours he asked if any infidels remained in his diocese. Having learned that there were yet seventeen. "It is sad," said he that all are not saved, but I owe to God great acts of grace to leave to my successor only as many infidels as I found Christians.

MARION YOUNG.

GOOD AFTERNOON.—I am glad that I understood the great fact of spirit communion. I did not live so very long in this mortal life—only about thirty-nine years—and I suffered a great deal before I departed. I inclined a great deal more to spiritual surroundings than I could gratify, but I learned enough to make my spirit life a happy one. I am astonished to see that those who used to claim to be my spiritual leaders have come to me to learn the true way to spirit happiness. I do wish I could do more to further the cause of Spiritualism, because I see over here how much it is needed, and how much more important it is that spirits should understand it than mortals. Where you have one mortal in ignorance of the true way, there are tens of thousands of Christians, Mahomedans, Jews, and Ancients, who have failed yet to discover what is best for true spirit progression. So I think, any person who is a Spiritualist will not fail to see the importance of this communication. It is rather hard to speak on account of my lungs which trouble me in controlling the medium. This is to my relations and friends.

My name is, MARION YOUNG,
Bath, New York.

JOHN S. BLACKMAR.

GOOD AFTERNOON, SIR.—Well, sir, it is hard for a deacon to acknowledge the truth. When I consider the number of people that during my mortal life I called to Jesus, and only to believe in him, and assured them that his blood would redeem them, it has given me more misery as a spirit than I can express. Some of them preceded me to spirit life, and they reproach me, not with words, but with their looks. They read my mental perplexity as a spirit better than they could my motives in the mortal life. There is a seeking—a void in their spirits as to that redemption they were led to hope for and expect. It is this that makes me sad. Oh, sir, if these Christian priests and ministers that are now living, and teaching this doctrine of redemption by blood, could reach and see these hungering souls in spirit life, who look to those who, in the foolishness of their mortal lives, were engaged in teaching such an error, they would truly call upon the rocks and hills to fall upon them and hide them from the outraged Infinite Spirit.

My only reason for returning here is to warn my family and a daughter who has become a missionary to teach heathens, so-called, who have better ideas of the simple working of Nature's laws than Christians have; and to tell her that her zeal is spiritual blindness. If she asks me how to obtain more correct views in regard to spirit life, I would tell her to form a circle as soon as she hears of this communication from me, and by the time of ten or twelve sittings, I, her father, will write her a communication, no matter in what part of the world she may be, for I know her whereabouts, which will

convince her that my spirit hovers over her. This is all I have to say. You will sign me,

JOHN S. BLACKMAR,
West Springfield, Penn.
[Wild Cat, the guide, said this spirit, passed out of the form in 1877 or 1878, and that the daughter to whom he referred was named Louisa.—Ed.]

BLACKFOOT'S WORK.

BENEFITED BY IT.

Orville, Ala., March 15, 1880.

J. A. Bliss.—Will you kindly send me more of the magnetized paper. I have been greatly benefited by it and intend persevering in its use. Accept thanks both for yourself and Blackfoot. Respectfully,

MRS. M. A. BENNING.

WORKS LIKE A CHARM.

Villisca, Iowa, 1880.

J. A. Bliss.—Dear Sir.—The magnetized paper works like a charm. I sent for them to use on Mr. McCartney's arm. Now I wish you to send me some more. I send you fifty cents; send what you can, if it will keep as well for some time. If this is not enough for it, let me know.

Yours truly, I. W. CHILDS.

Skowhegan, Aug. 24, 1880.

J. A. Bliss.—Dear Brother.—The paper that you sent brought kind, yet powerful, spirits and I would say to all who suffer, if they will open wide their doors by sending to you and others of the same faith, I know they will receive strength from the spirit world. I have been helped after twenty-two years of suffering. * * * I will report to you after I get the other paper. Accept thanks.

T. S. BIGELOW.

PROVES BENEFICIAL.

Waterford, N. Y.

Mr. Jas. A. Bliss.—Please send me another magnetized paper. The one received has proved a great benefit to my eyes, head and my whole system partakes of the good effect. If I, having been four score years on earth, received much benefit, I can confidently recommend the magnetized paper to the sick of all ages. I have sent MIND AND MATTER to Springfield and Easthampton. It is worthy of a liberal support.

Respectfully, W. S. LLOYD.

SORE FACE RELIEVED.

Alliance, O., March 15, 1880.

J. A. Bliss.—Dear Brother.—Please send us as soon as possible some of the magnetized paper, and oh, I do hope that some of the angel band will come with it and make known their presence. We tried some before and it caused a very bad gathering that was on my face to come to a head in less than two days. I would like to have some in the house all the time.

Yours for the truth,

NEVIE HAINES.

CATARRH RELIEVED.

Ellington, N. Y., March 14, 1880.

Bro. Bliss.—I received one of your magnetized papers about six weeks ago. I obtained it as much for the purpose of calling around me beloved spirits as for health, but now must confess that a catarrh I had suffered with for many years is much relieved. I am in hopes that another sheet of the paper will bring a strong band of powerful angels to assist those who already condescend to manifest their presence. Give my love to Bro. Blackfoot, with abundance of good wishes for yourself, Mrs. Bliss, and the little "Sunshine" baby. Yours in the cause.

T. C. PARBER.

Second Society of Spiritualists of New York City.
New York City, Aug. 19, 1880.

To the Editor of Mind and Matter:

The fall and winter course of lectures upon Spiritualism and the progressive movements of the age, connected with, and under the auspices of the Second Society of New York Spiritualists, commence on the first Sunday of September.

We have secured the cosy and central rooms known as Cartier's Hall, No. 23 East 14th street between Sixth avenue and Union Square, and will hold regular meetings there every Sunday morning and evening.

Dr. J. M. Peebles the noted traveller, writer and author occupies our platform the Sundays of September.

It is needless to say that this gentleman, a very pioneer, never fails to interest and enlighten an audience. His knowledge of Brahminical, Buddhist and Parsee religions, his studies of the manners customs, laws, worship, sacrifices and burning of the dead practiced in Asiatic countries, his travels in the South Sea Islands, Ceylon, India, Egypt, South Africa and other oriental lands where the various practices of magic prevail, afford him exhaustless fountains from which to draw matter of the most interesting character. He illustrates some of his lectures by pictures, paintings and photographs secured by him in his travels.

Dr. Peebles lectures in Brooklyn and at Harlem last Spring were as instructive and entertaining as any I ever listened to and he will undoubtedly draw large audiences during his sojourn with us.

ALFRED WELDON, President.

Sarah M. Chilson, of Pokagon, Mich., writes to Brother Roberts: "I only wish to tell you what many have already done, that you are publishing one of the very best and most fearless outspoken spiritual papers on record. I enclose \$2.15 for another year's subscription of your valuable paper."


Mrs. Eliza S. Dodge, of Rochester, Minn., writes: "Enclosed you will find \$2.15 for my subscription to your paper. I think your experience with the spirit enemies of Spiritualism is worth the price of the paper. I will continue taking it as long as I can earn the money to pay for it."

Benj. F. Sinclair, of Lakewood, N. J., writes: "I think my subscription must be near ended, and as I would rather miss any other paper out of the house than MIND AND MATTER, I send you fee, as I cannot do without your paper."

R. B. Kauman, writing from Curtis, Clark Co., Ark., says: "Permit me to say that myself and friends are well pleased with the stand you have taken against the spirit as well as the earthly enemies of Spiritualism. Strange that some of the former leaders have become the bitter enemies of mediums and wish to establish a philosophical, or metaphysical, system of investigation. Philosophy is good in its place, but mediumship is the true corner-stone of the spiritual philosophy. Hoping you may realize your highest ideal and enjoy a glorious victory over all wrong."

PHILADELPHIA, SATURDAY, AUGUST 28, M. S. 33.

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BUNDYISM DEFINED BY BUNDY

It has come to be a very plain fact that the most formidable antagonist of Spiritualism is not Christian Jesuitism, as has been the case in the past, but Bundyism, disguised under the mask of Spiritualism. Bundyism is the concentrate, cursedness of all that is hypocritical, false and dishonest, that can be found in opposition to Spiritualism. It is the deadliest infection that was ever imparted by a moral leper to a movement that was carrying health and life to earth's poor, suffering and deluded people. If this foul and loathsome poison is permitted to find its way into the life-blood of Spiritualism, it shall be no fault of ours. We will fight the pestilence, even if we have to do it alone, until it shall have exhausted itself, by sweeping from Spiritualism its last possible victim. In order to show the nature of this deadly virus we will allow Col. Bundy, the Pope of Bundyism, to define it in his own words. While at Onset Bay, Mass., he, Col. B., was interviewed by a reporter of the *Onset Bay Dot*, the result of which is published in the last number of the *R.-P. Journal*. We have, therefore, the deliberately recorded, if not the official declaration of what constitutes Bundyism. We copy from the *Journal*:

"When Col. Bundy had finished speaking, Dr. Storer introduced F. Gerry Brown, W. J. Colville and George Fuller, each of whom spoke in terms of strong commendation of the policy pursued by the R.-P. Journal, and bespeaking for its editor a warm welcome to Onset Bay. The meeting then took the form of the conference, and Mrs. Dr. Cutter, Mrs. A. Brown and others spoke in the same line of thought. The affair passed off very pleasantly and was a fitting welcome to so prominent a representative of the great cause of Spiritualism. (God save the mark!)

"In conversation with Col. Bundy relative to the *R.-Journal*, the following information was elicited, which was placed in the form of an interview, that our readers may be as well acquainted with his opinion as with himself:

"Reporter.—I think Colonel, that the policy of your paper on mediumship and the phenomena of Spiritualism is not correctly understood by some in the East.

"Col. B.—Such is the ease I find, but it is very gratifying to me to know that every honest, intelligent reader of the *R. P. Journal* approves its policy. Impostors and trick mediums have with their deluded followers, sought by false representations to mislead and prejudice public sentiment. This prejudice instantly disappears, the moment my position is explained."

"Reporter.—The Onset Bay *Dot* will take it as a favor you will briefly define your position on the vexed question

you will briefly define your position on the vexed question of "Col. B.—It is difficult to reply with brevity, still I will try to do so. There has been for many years a growing conviction, in the minds of thoughtful men, that our methods of investigation were faulty, that much of what passed for spiritistic phenomena was not true to name, and that even much that was genuine was so little understood, that it was of little use, and, often indeed, an inquiry. More careful, critical and analytic methods of investigation were called for. Public sentiment demanded that theological bias and religious superstition should have no weight in determining the true nature of the manifestations. Reason asserted that extraordinary claims should be supported by equally extraordinary evidence, and every thing of a doubtful nature ruled out. Spiritualists, becoming more fully to realize the inconsistency so prevalent of accepting without question the exhibitions and statements of persons claiming mediumistic gifts, whose general characters were bad, and who would not be believed in matters pertaining to earthly affairs. There was an imperative demand for a Spiritualist paper to open its columns and give public expression to the necessities of the time. The *Reformer* being born, it was the duty of the paper to stand aloof from reading under no obligations, pecuniary or otherwise, to an individual or clique, naturally became the organ of this reformatory movement.

"Reporter.—You state the case thus far in such a way as to wholly ignore the personal influence you are generally credited with in creating this sentiment and applying the remedies."

"Col. B.—I have never set up any claims to the right of discovery. My views are largely those of the great mass of our people, and of the non-Spiritualistic public which daily looks with increased interest to the phenomena of Spiritualism, and is able and well-known Spiritualists as Pies Barker, Gile, Stebbins, Samuel Waterhouse, Crowell, A. J. and Mary Davis, Hudson Tuttle, Wm. Stebbins, Moses, Mrs. Shephard, Mrs. H. M. Poole, J. M. Peabody, C. Howe and Prof. Denton and indeed a very large majority of the writers and lecturers, as well as all the mediums who understand the *Journal's* policy, endorse its motives and objects though probably at times differing as to the best methods. To me Spiritualism is the most sacred thing in life, next to my honor, hence I feel strongly the necessity of surrounding our good and great Spiritualistic Mediums with guard and with criticism, out all that are objectionable. Every honest medium is directly interested in the *Journal's* efforts to raise the standard of the profession. (When did mediumship become a profession? We want to know.)"

"Reporter.—There is an impression current in some quarters that you do not accept full form materialization, is it called; as an established fact.

"Col. B.—Such an impression is the result of ignorance. I know of my own knowledge and on the testimony of others, that full-form materialization as it is called, is a fact. I am equally well convinced that nine-tenths of what passes for form materialization is not what it purports to be. I think the best interests of the genuine mediums and Spiritualism demand the abolition of the cabinet, or at least of the practice now prevalent of allowing the medium to

in it. It has been demonstrated by Dr. Slade, Mrs. Maude Lord, Mrs. Billing and others, both in this country and in Europe, the materializations can occur with the medium seated among the audience. With Dr. Slade, I have seen transcendently beautiful results under conditions that admitted of free exercise of all my senses and with the medium seated at my side, while the materialized forms were seen at a distance of five feet.

"Reporter.—Do you find the *Journal's* views gaining ground?"

"Col. B.—Rapidly. I could not ask for greater progress. Whenever I go I find the prevailing sentiment is now in harmony with the *Journal's* policy. At the Neshaminy Falls camp-meeting, the president of the Association publicly commends the *Journal's* methods, and advised the assembled thousands to subscribe for it. You know how it is here at Onset, and you heard Dr. Storer, Mr. Fuller and all the other friends who spoke at my reception on Saturday commending the criticism of Mrs. H. Weston, John Weston, and Nickerson. White, and other mediums with whom I have conversed since coming here, have expressed themselves earnestly in support of views identical with those advanced in my paper."

We have here the testimony of Col. Bundy on record, that will enable us to make good every allegation that we have made in relation to his treachery to the cause of Spiritualism, and his desire to liberate and long prosecuted scheme to substitute Bundyism for Spiritualism and prevent the spirit world from leading, directing and controlling the Spiritual movement. But one construction can be put upon the following sentence of the above acknowledged interview :

"There was an imperative demand for a Spiritual paper to open its columns, and give public expression to the necessities of the time. The *Religio-Philosophical Journal*, being thoroughly independent and outspoken, resting under no obligations, pecuniary or otherwise, to any individual or clique, naturally became the organ of this reformatory movement."

The declaration is therein broadly made that up to the time that Col. Bundy came into the control of the *R.-P. Journal* there was no Spiritualist paper that was engaged in Bundyizing the Spiritual movement. That is a truth that should not be lost sight of. Under S. S. Jones the *Journal* was an honest and sincere advocate of Spiritualism and had he not been assassinated for that very purpose, his paper would not to-day be used to destroy Spiritualism. The Jesuit conspirator who instigated that assassination well knew the adroit hypocrisy and baseness of Col. Bundy, and that he would work to their hand, as he has been doing, ever since he, through their murderous scheme, was foisted upon the cause of Spiritualism to betray it. We ask permission to make a short digression just here.

We ask Messrs. Colby and Rich how they relish the insinuation of Col. Bundy, that the *Banner of Light* is not an "independent and outspoken" paper, but is resting under obligations, pecuniary or otherwise "to an individual-or-clique?" In his "Notes of Travel," number three, Col. B. says: "We visited the office of the *Banner of Light* several times, but did not have the pleasure of comparing notes with our esteemed friend Colby (The hypocrite!), "as he was resting from his arduous labors at Hampton Beach. We trust he will return saturated with new vitality and continue to edit the *Banner* for the balance of the century at least. We spent a pleasant hour with the Messrs. Rich, father and son." We know well that had Mr. Colby been at home, Col. Bundy would have been made to understand that his hypocrisy was of no avail to cover up the slanderous insults of Mr. Colby, in the past. Mr. Rich would have had a higher claim to respect, had he made that hour a good deal less pleasant to Col. B. That pleasant meeting referred to denotes an alliance, offensive and defensive, between Col. B. and the *Banner of Light* all we have to say is that we hope the latter journal will avow it. As matters stand now we must regard those two papers as in sympathy and aiming at a common end. But we return to our subject.

We are told by Col. Bundy that, under his management, the *Journal* "naturally became the organ of this reformatory movement." The *Journal* then, is, as we have charged it with being, the organ of a movement—a so-called "reformatory movement." A movement from where to where? A movement to reform what? Col. Bundy found the *R.-P. Journal* in Spiritualism; is not the movement to take it out of Spiritualism? If moved anywhere it would necessarily be away from Spiritualism, and that is just what Col. Bundy and those whose organ the *Journal* was made by him, have all along intended, as soon as they could capture enough of the friends of Spiritualism to strike a deadly blow at that cause, by cutting loose from it. We hold it to be a self-evident proposition, that those who regard Spiritualism as needing reformation are not Spiritualists. There are something else. In the case of those engaged in Col. Bundy's "reformatory movement" the only name that will properly characterize them is that of *Bundyites*. Spiritualism is to-day just what it has been for the past thirty-two years—the revelations of spirits concerning the after or spirit life. It can never be anything more than that. To talk about reforming that revelation is the greatest absurdity. What Col. B. means by reform in Spiritualism is very much like the man's remedy for reforming an annoying dog, which was nothing more than to cut his tail off close behind his ears. It would be as rational to call the church followers of Luther, Henry VIII, Calvin, Wesley, and other so-called reformers of the Christian religion, good and faithful Roman Catholics, as for the Bundyite "reformers" to call themselves Spiritualists. Now let us see what this so-called reformatory movement is, according to Col. Bundy's statement of it. To reform a thing it must be first capable of reformation, and second, it must need or require it. Says Col. B., "There has been for many years a growing conviction in the minds of Spiritualists that our methods of investigation were faulty, that much of what passed as spirit phenomena was not true to name and that even much of the genuine

was so little understood that it was of little use and often, indeed, an injury." That is just what we used to say when we were a prejudiced enemy of Spiritualism, and that is just what every prejudiced enemy of Spiritualism says to-day. Those who talk that way are not Spiritualists and never were. Wm. F. Jameson, the blatant denunciator of Spiritualism, talks just in that way, to excuse his treachery to what he knows to be true. But we ask Col. B. to tell us what methods of investigation were faulty, at any time, since the Hydeville initiation of spiritual phenomena. From that time to this no means have been discovered by which such phenomena can be simulated through mortal power. Neither investigators nor mediums have had the least control of such manifestations of spirit return, and the man or set of men who so allege, are either knaves or fools. Knaves if they say what they know to be false, fools if they say what they know nothing about. But if it were true, which it is not, that the present methods of investigation were faulty, we ask Col. Bundy to name, if he can, the faulty method of investigation which has been abandoned and substituted by the "reformed" methods which he has advocated since he commenced the work of discrediting the phenomenal facts of Spiritualism. We know he can name not one. Mediums sit now, just as they have ever done, and the manifestations take place through them just as they have always done, and just as they will have to do hereafter, with no better mundane conditions than have in the past existed, or that now exist. There is no reform needed in the methods of investigation of spiritual phenomena, it is certainly most needed among those professed Spiritualists who, hating the truth, do all they can, by devious means to defeat the spirit workers, and prevent the manifestations of spirit return from taking place, or failing in this, to discredit the manifestations which they cannot prevent. Bundyism as advocated by its organ, the *R.-P. Journal*, amounts to just that and nothing more. Says Col. B., "More careful, critical and analytical methods of investigation were called for." How could more critical and analytical methods of investigation have been applied? Mediums were under the necessity of sitting under the instructions of the spirit guides to obtain any spirit manifestation whatever, and investigators were obliged to conform to conditions which would admit of the manifestations taking place in order to witness any spirit phenomena which they could investigate. This law, mediums and persons possessors of honesty and common sense have understood and by willingly conforming to this inevitable necessity, the spirit workers have been enabled to accomplish all that has been accomplished in the way of giving absolutely demonstrative proof of the truth of Spiritualism. To arrest this great and important work, Col. Bundy obtained control of the *R.-P. Journal*, and has, through that organ, of antagonism to the working spirit forces, been doing all he could to bring about what he calls a "reformatory movement" which will effectually obstruct the performance of their earthward mission. That antagonism Col. Bundy has the audacity to label *Reformed Spiritualism*, and his opposition to the spirit teachers he calls honest and faithful spiritual effort. That he should act in that daring manner is not surprising when we see him claiming as his henchmen, the Sargents, Stebbinses, Watsons, Crowells, Davieses, Tuttle Mosses, Shepards, Pooles, Peebleses, Howes, Dedtons" and indeed a large majority of the writers and lecturers," as well as many mediums who understand his policy.

We know not how far Col. Bundy is justified in putting forward that claim of approval of his course, but we do know that Col. Bundy has the sympathy of many persons who call themselves Spiritualists, who are about as much in favor of the propagation of Spiritualism as Leo the X, the Young Men's Christian Association. So long as these persons encourage and support Col. Bundy in his obstructive efforts to arrest Spiritualism so long will the disorder, confusion, contention and discouragement continue which now reign in Spiritualism, not only in America but in Europe. This is not a conflict, nor the result of rivalry, between Spiritualists, as many weakly and foolishly imagine. It is a struggle between antagonizing spirit forces, the one side laboring to bring the truth to mankind, and the other exerting their power to prevent the accomplishment of that great and important end. It therefore behooves those who desire to uphold and advance the truth to know whether they are aiding the one or the other of these spirit forces. There need be no difficulty in determining this point. If men and women are asking the spirits of the departed of earth to come back, when and where they can, to make known their experiences in the after-life, they may rest assured they are not using the spirit enemies of truth, to defeat the establishment of it; on the other hand, if they are cavilling and carping at those spirit efforts, and repudiating or depreciating them, then they must rest just as assuredly that they are acting in the interest of those spirits who are laboring to perpetuate the theological and ecclesiastical falsehoods and errors that have so long prevailed over the truth and the most precious interests of humanity. Bundyism was instituted and brought about for that very purpose, and hence has the same relation to Spiritualism, as all man made religion creeds have to the Infinite Spirit and the religion of which that spirit is the embodiment.

But Col. Bundy launches forth into the realms of logic and philosophy, with what result we shall see. He says: "Reason asserted that extraordinary facts should be supported by extraordinary evidence, and everything of a doubtful nature ruled out." Indeed, most sapient Pontiff of Bundyism! If we have any knowledge of, or experience in, the realm of Reason, we know that reason never asserted any such thing. The more extraordinary the facts observed, the easier and plainer should be the evidence of the reality of those facts. It has been the harp of a single string on which Col. Bundy has expended his musical talent, to deprecate all wonder-exciting and wonder-seeking satisfaction in the pursuit of spirit communion. But here we have Col. B. claiming that the most ordinary manifestations of spirit intelligence and power, are facts so extraordinary that nothing short of extraordinary evidence will show that they are facts. There is neither reason, logic, philosophy nor common sense in such self-evident inconsistency, and there is every reason to believe that there is neither honesty, nor a love of truth, behind it. The manifestations of spirits are so plain and simple, as to be as perfectly realized and understood by the tender mind of a child, as by the comprehensive mind of the sage or philosopher. It is because those facts are so simple and easy of comprehension as facts, that the votaries of science, finding no field therein for the display of their learning, turn away from them in disgust, and leave them to be enjoyed by those whose natural simplicity serves them a better purpose in their honest desire and search for truth, than the foolish wisdom of the boastful masters of so-called science serves them in attaining to the simplest truths of Nature's operations.

ing to the simplest truths of Nature's operations. If Spiritualism has demonstrated any one truth more than another, it has been the truth that what has been called the theological, philosophical and scientific learning of the world, has been the greatest impediment to the discovery and establishment of new truths, and the mental, moral and social progress of the human race. No greater calamity could befall humanity than that Spiritualism should be brought within the fatal coil of learned arrogance and pedantic usurpation. To effect that calamity Bundyism was set on foot, and those who set more store by sound and appearances than by true knowledge, which is ever plain and humble in its bearing, are like the silly insects of the night, dazzled to blindness that they may the more surely be lured to their destruction. When a man or woman, whether editor, writer, lecturer or otherwise; claiming to be a friend of Spiritualism as it is brought and taught by its spirit friends and advocates to mortals; refuses to accept it in its natural simplicity, and demands that it shall come in the shape of extraordinary natural phenomena with only extraordinary evidence of the reality of those phenomena; that man or woman is the worst enemy that Spiritualism could have, for he or she can do it more harm than scores of those, who in their honest ignorance and blind prejudice deny the reality of any of those phenomena, and socially ostracise or otherwise persecute and oppose those who accept those phenomena as ample evidence of the truth of Spiritualism. Col. Bundy claims to be the representative of that class, of professed Spiritualists, and that *his paper, the R.-P. Journal, is their organ*. This is what we have demonstrated over and over again by our criticisms on the acts and proceedings of Col. Bundy and his followers, in Brooklyn, Philadelphia and elsewhere; but now we have the matter publicly avowed by Col. B. through his Bundyism organ. From this time forward the issue must and will be between Spiritualism, as the spirit world have brought it to us, and Bundyism which seeks to arrest its resistless course. As to who will go down in that collision, there can not be a reasonable question. That power which established the truth of Spiritualism, through the agency of little children, against the combined power and interests of those who are to-day seeking to arrest its course, will make short work of those, who in the name of Spiritualism, seek to, betray it into the keeping of its natural foes.

Col. Bundy says: "There was an imperative demand for a *Spiritual paper* to open its columns and give public expression to the necessities of the time." What were those necessities? Spiritualism had been progressing with a rapidity that was carrying dismay to the hearts of its enemies and needed no change of policy on the part of its friends to render it universally triumphant over "theological bias and religious superstitions," which never had a place among those who were true Spiritualists, as Col. Bundy has falsely alleged. If their was any special necessity of the time, when Col. Bundy entered upon his scheme to supplant Spiritualism with Bundyism, it was, that those who were honest and sincere Spiritualists should continue the same co-operation with the spirit-workers which had so successfully advanced the truths of Spiritualism in the past. The especial necessity of that time, for the enemy, was, that some scheme should be devised to arrest that most successful method of propagating the truths which they knew would be destructive of their narrow and selfish interests. It was to meet this latter necessity that Col. Bundy was led to seek and obtain control of the *R. P. Journal*, by methods that no honorable or conscientious man would have been guilty of. How he has since performed his part in the interests of the enemies of Spiritualism all know who have attentively followed his serpent-like squirming.

Col. Bundy, with that indiscretion which is ever an attendant of the most barefaced hypocrisy, says: "To me, Spiritualism is the most sacred thing in life, next to my honor, hence I feel strongly the necessity of surrounding our good and trustworthy Media with every safe guard, and with sifting out all that are objectionable." To show how sacred a thing Spiritualism is to Col. Bundy, it is only necessary to notice that he places it in sacredness next to his honor. To know how sacred to him his honor is; glance at Col. Bundy's editorial course. When did he ever fail to avail himself of every lying falsehood which the enemies of Spiritualism concocted to injure and discredit mediums and spiritual manifestations, and when did he ever attempt to defend an assailed medium against such falsehoods of the enemy. To show the kind of honor which Col. Bundy pretends is so sacred to him, that he places Spiritualism secondary to it, look at his infamous conduct in relation to Mrs. Anna Stewart and Miss Laura Morgan and their Terre Haute friends. He, in that affair, sent out his Bundyite agent, Dr. D. P. Kayner, to try and invent some concoction of falsehoods that would enable him to publicly assail the good name and fair fame of those unquestionably genuine and useful mediums. Kayner went on his mission but could find nothing that would give his principal co-adjutor the opportunity to begin his work of slander. He made his report, which, even Col. Bundy considered so unavailing for his base purpose, that he placed it away as of no use to him. Nearly a year thereafter a Catholic Jesuit agent, one Alf. S. Hutchinson, was sent to Terre Haute to accomplish what Kayner had signally failed to effect. This Jesuit agent of the Catholic Church aided and assisted by one Ball, the editor of a local paper and blatant enemy of Spiritualism, set about procuring a set of bogus affidavits from some of the most disreputable people to be found in and around Terre Haute which were intended to discredit the mediumship of Mrs. Stewart and Miss Morgan, and to fasten upon them and their friends the most disgraceful dishonesty and fraud. Availing himself of methods such as these, Col. Bundy for weeks gave up the columns of his paper to the use of that Jesuit, Hutchinson, until his villainy in that affair became so notorious that to save himself and paper from ruin he was compelled to abandon his infamous warfare upon those mediums. He would be glad to blot out that record of his infamy, but it is too late for that. When another Jesuit publicly assailed Mrs. J. R. Pickering, Col. Bundy, without waiting to ascertain the truth or falsehood of the statements made to the prejudice of that grand medium, opened the columns of his paper to her assailants, but never sought, or allowed the truth of that abominable outrage to be known. When Mr. and Mrs. James A. Bliss were set upon by a regularly organized band of Jesuit conspirators, John C. Bundy, not only gave up the columns of "the organ of his reformatory movement" to the infamous work of aiding those bigoted Christian enemies of Spiritualism to hunt down two of the best and most faithful mediums that have ever suffered and triumphed for the truth, but he himself became their lying slanderer and left nothing undone that he could do to ruin them and injure the cause in which they were so grandly used by the spirit world. What kind of honor is it that can find its place in the breast of such a moral monster? Such men as Col. Bundy has shown himself to be, in relation to everything connected with his obtention of the control of the *Journal* and his editorial course, have no sense of shame nor honor. As Col. B. has so clearly shown how sacred he holds his honor, we can readily estimate how sacred Spiritualism is to him, and how anxious he is to guard good and trustworthy media. Col. Bundy's more recent dishonorable treatment of Mrs. Pickering, Mrs. Patterson and Mrs. Weston shows how much he cares to do justice to any medium. Each of these ladies humiliated themselves to allow their guides to demonstrate their claims to his confidence and public endorsement, but in each instance after he had what he acknowledged could only be the result of honest mediumship, yet this thing, for man he is not, through his "organ of the reformatory movement" (Bundyism), was guilty of stultifying himself by publicly declaring that those conclusive proofs of spirit materialization were of no value as evidence of that fact.

We have already given more space than we have had to spare, in view of many other very important matters of public interest, to showing up the Bundyite movement; but it has been unavoidable. Spiritualism is to live, and to exert the influence for good which its spirit-projectors designed it should exert. We will now, as briefly as possible, cut of the mouth of Col. Bundy, convict him of such falsehoods and hypocrisy, as will satisfy every intelligent and unprejudiced observer of the phenomenon of spirit materialization that we have done Col. Bundy no injustice in our denunciations of his treacherous and hypocritical conduct. Col. B. says:

"I know of my own knowledge and on the testimony of others, that full form materialization, as it is called, is a fact. I am equally well convinced that nine-tenths of what passes for form materialization is not what it purports to be."

Is that true? If nine-tenths of what passes for spirit materialization is not what it purports to be, what earthly reason is there to believe that the other tenth is what it purports to be? There would, in that case, be none whatever, and that is just precisely what Col. Bundy desires to be understood, by his hypocritical pretense that he

publicly recognizes the fact of spirit materialization. It is as near an open denial of that absolute and positive proof of spirit return as this scheming scoundrel dare go, in his efforts to discredit and depreciate that crowning effort of spirit power. The next sentence which Col. Bundy uttered will show his malignant hostility to that convincing proof of the truth and importance of Spiritualism, as the source of the highest wisdom and power of the human mind. He says:

"I think the best interest of the genuine mediums and of Spiritualism demand the abolition of the cabinet, or at least the practice now prevalent of allowing the medium to sit in it."

If Col. Bundy knows what he is talking about, he must know that the course that he suggests would render the occurrence of the materialization of spirit forms so as to be cognizable by the physical senses, either an impossibility, or of such rare occurrence as to be of no more practical value as proof of the truth of Spiritualism, than were the ghostly apparitions which were testified to before Spiritualism came to be known as a positive fact. If Col. Bundy and those who insanely adopt his views and suggestions as their own, were intending to set about suppressing the inappreciable fact of spirit materialization they could resort to no means better calculated to accomplish that object than those which he therein suggests. It is a fact that every materializing medium well knows, that, except in the rarest instances, it is a necessity for both the mediums and the spirit bands seeking to use them for producing form materializations, to go through a long course of preliminary preparation, often requiring many months and years of continued and persevering effort to get so much as a materialized finger or hand visible or tangible to the physical senses of sight and touch. Spirits have found it necessary to ask to be supplied with a darkened chamber, in which their mediumistic subject shall remain while they carry on their supermundane processes, in order to enable spirits to return, manifest themselves and hold communion with earth's people, face to face. With the assistance of the cabinet, which they, not the mediums, require, they have been able through many mediums to effect that transcendent spiritual fact, where without it they could have effected nothing. When Col. Bundy says what he has seen and the testimony of others convinced him that nine-tenths of what, under those circumstances, purport to be spirit materializations are not the work of spirits, he says what we and hundreds of thousands of others know to be false; and we do not hesitate to say that Col. Bundy knows it too to be false. To convict him of that falsehood we will quote him further. He says:

"It has been demonstrated by Dr. Slade, Mrs. Maude Lord, Mrs. Billing and others, both in this country and Europe that materializations can occur with the medium seated among the audience. With Dr. Slade I have seen transcendently beautiful results under conditions that admitted of the free exercise of all my senses and with the medium seated at my side, while the materialized forms were seen at a distance of five feet."

We happen to know all about the materializing phenomenon which Col. Bundy witnessed at Dr. Slade's seances, and just how far they are accessible to mankind. Col. Bundy had not the honesty to mention the fact that a screen or curtain is provided, behind which the operating spirits effect the production of the spirit forms which appear. He did not mention the fact that Dr. Slade gives no public seances, and that he only seldom consents to sit for spirit materialization. Col. Bundy did not mention the fact that no full-form materialization, visible to the physical sight, takes place through Dr. Slade. The forms which appear are rarely more than the head, face and neck, and these remain in sight so short a time as to allow little chance for scrutiny. He did not state the fact that no such visible spirit form was ever touched or heard to utter a word at Dr. Slade's sittings, as is the case where spirit materialization takes place under the more favorable conditions of an enclosed cabinet. Col. Bundy did not tell the fact that the materialization seances of Dr. Slade rarely last over a few minutes, by which time the nervous system of the medium is so overcome as to necessitate a discontinuance of the materializations. Neither did Col. Bundy tell the fact, that for witnessing those comparatively imperfect evidences of spirit materialization each investigator is charged the insignificant sum of five dollars.

In the cases of Mrs. Lord and Mrs. Billing, if we are not entirely misinformed by those who have attended their seances, they sit in the darkened room, and such forms as then appear, are either invisible or so imperfectly visible, as to bear little or no analogy to the full form materialization, which occur where a cabinet is provided for the spirit workers. The darkened room is an essential condition to the manifestations of forms which occur at their seances. What kind of honesty is there, then, in such an attempt as this to lie away the importance of proper conditions for admitting of the manifestation of materialized spirit forms. We have seen a fully materialized visible, tangible and audible spirit speaking form, take place in an open room, in the presence of seventeen persons, all of whom saw and heard the apparition, and we ourselves felt the hand laid upon our head, as the arm was extended for that purpose; but we never saw that phenomenon in but one instance, and that through Mrs. Jennie Holmes, whom Col. Bundy without knowing anything about her, has over and over again falsely classed among fraudulent and dishonest mediums. We have now in our possession a photograph of the spirit of Katie King, taken while she stood

beside her medium, J. Nelson Holmes, in the open light of day. We are informed by Robert Dale Owen, Dr. Henry T. Child, and others, that they have many times been present when that same spirit came out into the room where her medium sat with the circle, and conversed with them. But because those things were possible at times, is that any reason why other conditions required by the operating spirits should not at other times be granted? Not unless the object was to render the materialization of spirit forms as rare and difficult as possible. That is just what the Bundyite movement, hypocritically called a "reformatory movement" of which the *R.-P. Journal* is "the organ" and Col. John C. Bundy, the sovereign pontiff, is intended to effect.

And now let us see how far this scheme of anti-Spiritualism has spread. Col. Bundy in reply to the question, "Do you find the *Journal's* views gaining ground?" Said:

"Rapidly. I could not ask for greater progress. Wherever I go I find the prevailing sentiment is now in harmony with the *Journal's* policy. At the Neshaminy Falls Campmeeting the president of the association (the so-called First Society of Spiritualists of Philadelphia) publicly commends the *Journal's* methods, and advises the assembled thousands to subscribe for it."

That society will, after that claim of Col. Bundy, not dare to deny that it is a Bundyite organization and in no way entitled to recognition as a spiritual society. We know that Mr. Champion does not speak the views of many who have heretofore fellowshiped with that society, but if they continue their connection with it after this, they will have no ground to blame us if we refuse to regard them as Spiritualists, and class them where they belong, among the Bundyite obstructors of spiritual phenomena, and the persecutors and slanderers of honest mediums.

The so-called Brooklyn Fraternity of Spiritualists was the first attempt to organize the Bundyite war on Spiritualism, or rather it was the first successful attempt to do it; for, more than a year previously, the same thing was attempted in Chicago only to result in a complete and crushing failure. We will not yet believe that the Onset Bay Campmeeting Association is a Bundyite organization, as Col. B. claims it is; but should that association not take some steps to repudiate Col. Bundy's claim of owning them as a part of his following, we shall accept their silence as confirmation of their degradation and unfaithfulness to the cause of Spiritualism. This seems to be the extent of the Bundyite boom.

It can no longer be concealed that Col. Bundy has set on foot a scheme to subvert the cause of Spiritualism as controlled and directed by the spirit founders of it; and to substitute for it, the organized selfishness, jealousy, hypocrisy and cant of a set of as mean and contemptible Pharisees as ever put their heads together to make truth serve their common ends. Had these conspirators the self-respect that would prompt them to avow their real purposes, we would be spared the necessity of stripping the masks from their dishonest faces. If men and women will allow themselves to be led about by such dissemblers, they will have no one to blame but themselves, if they find themselves sharing the dishonor and disgrace of their leaders. Those who prefer Bundyism to Spiritualism may as well understand that their fellowship with the latter is ended.

The hypocritical leader under the exhalation of that *Onset Bay reception*, was thrown so completely off his guard as to drop his mask, and the world may now know the nature of the beast it covered, which, from ourself, has never been concealed. Col. Bundy tells you he is your leader, and his paper your organ, and his acts and his policy, your acts and your policy. We now know where you stand and from this time forward will do what we can to make it so warm for you, that you will find that honesty and fair dealing is the best policy in Spiritualism as in everything else. For the time we suspend our fire to cool our guns.

OUR CRITICS ANSWERED.

We cheerfully publish the following letter as it affords us the opportunity to clearly define our position on an issue which Messrs. D. M. Bennett, Theron C. Leland, T. B. Wakeman, our several correspondents on that subject, and many other prominent Liberalists have sought to make the leading aim and object of the National Liberal movement. None other than the repeal of the United States Statute hereinafter set forth.

YATES CITY, Illinois, Aug. 18, 1880.

J. M. Roberts, Editor *Mind and Matter*:

The copy of *MIND AND MATTER* of the 7th inst., was duly received. Had I expected to have seen the few lines I sent you in print, I should have been more particular about my language. I used the term "Comstock Laws" for the sake of brevity, supposing you would know my meaning. As you kindly offer me the use of your columns (in your comments upon my remarks) to demonstrate the obscenity law to be unconstitutional; I will say. It seems to me, to require but little demonstration.

I will refer you to Article I, of the Amendments to the Constitution, which reads:

"Congress shall make no law * * * * *

abridging the freedom of speech or press."

If Congress makes a law discriminating between one kind of printed or written matter and another and says the one may and the other shall not pass through the United States mails, is not that an abridgement of the freedom of the press, then I am so obtuse as not to understand the meaning of the word 'abridgement'.

You further say, "We have insisted, and still insist that that statute is not only constitutional but a most necessary measure of defeating the wholesale corruption of the people, who can be reached by that means." In regard to the first part of your proposition i. e., the constitutional part; will you cite to me the provision in the constitution that

gives that power. I can find nothing of the kind. I find only Article I, Section 8, clause 7, which says: "To establish post offices and post roads;" also clause 17, same section, which says: "To make all laws which shall be necessary and proper for carrying into execution the foregoing powers," i. e., the powers delegated to Congress. However, on examination I find Article X, in the Amendments to the Constitution, "The powers not delegated to the United States by the Constitution, nor prohibited to it by the States, are reserved to the States respectively, or to the people."

In regard to the last part of your proposition—the corruption of the people—if the people are being corrupted by the dissemination of impure and immoral literature Article X, of the Constitution as amended, will reach the case in question if anything will. Let the different State Legislatures enact laws upon the subject, each in accordance with exigencies that may arise.

I have no doubt about the authority of Congress to say that nitro-glycerine, dynamite or anything that would endanger the United States mails or persons handling them, should not pass through the mails; but when we use that power for defeating corruption, as it may be supposed to exist, it is quite another thing. The latter involves espionage or the spy system and also a censor. When it comes to the pass that we must have a censor to say what is moral and may pass through the mails, I think we are not far from the road that leads to a monarchial form of government.

If Congress can make a law excluding one kind of printed or written matter from the mails, I can think of no good reason why it should not make laws excluding any and everything the majority may say. In regard to what is obscenity there is a great diversity of opinion. You and I would probably define it, so far as language is concerned, *balderdash, or low vulgar talk*. Anthony Comstock would construe a treatise upon the reproduction of animals (if the author was infidel) obscene. Judge Benedict would say, judicially, "That works on anatomy and physiology and essays upon the marital relations were obscene." And Judges Blatchford and Choate would say, "That's so." Who shall decide? Or where shall we draw the line of demarcation?

You agree with me that the postoffice is not designed to be the conservator of people's morals, and at the same time you say, "It is the duty of Congress to see that no improper use may be made of the mails." Can you refer me to the clause in the Constitution that makes it such duty? If you cannot, your expression is but an opinion. Does Congress have power to make laws against criminal offences unless the crime is committed against the United States or the property of the Nation?

We cannot guard too carefully and jealously the freedom of speech and of the press, if we wish to perpetuate freedom. I repeat, I did not expect to see my letter published. I have not the time nor inclination, and might add, nor the ability to enter into a controversy upon the subject. But you have made it rather obligatory for me to say something, when you offer me the use of your columns and say, "His" (my) opinion amounts to nothing unless shown to be sound and appropriate."

I have cited all the points in the Constitution, I can find bearing upon the subject, without attempting to argue with you very much. If in the dark I am willing to be enlightened. I thank you for your kind offer of which I have availed.

I remain very truly yours,

CHARLES L. ROBERTS.

We shall now do what none of the opponents of the statute in question have dared to do, print it in full, in order that our readers may understand just what it is that *Loco Foco Liberalists* are making such a pother about. Having done this, we will then give our reasons why we regard that law as strictly constitutional, just and proper; and why we are inflexibly opposed to its repeal. Here is the statute as taken from the Revised Statutes of the United States, 2d edition, 1878, page 758:

"Section 3893. [No obscene, lewd or lascivious book, pamphlet, picture, print or other paper of an indecent character, or any article, or thing designed or intended for the prevention of conception or procuring of abortion, nor any article or thing intended or adopted for any indecent or immoral use or nature, nor any written or printed card, circular, book, pamphlet, advertisement or notice of any kind, giving information directly or indirectly, where or how, or of whom, or by what means, either of the things before mentioned may be obtained or made, nor any letter upon the envelop of which, or postal card upon which indecent or scurrilous epithets may be written, or printed shall be carried in the mail; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, any of the hereinbefore mentioned articles, or things, or any notice or paper containing any advertisement relating to the aforesaid articles or things, and any person who in pursuance of any plan or scheme for disposing of any of the hereinbefore-mentioned articles or things, shall take, or cause to be taken, from the mail any such letter or package, shall be deemed guilty of a misdemeanor, and shall, for every offence, be fined not less than one hundred dollars, nor more than five thousand dollars, or imprisoned at hard labor not less than one year nor more than ten years, or both.] [Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, or other publication of an indecent character, and every article or thing designed or intended for the prevention of conception or procuring of abortion, and every article or thing intended or adapted for any indecent or immoral use, and every written or printed card, circular, book, pamphlet, advertisement, or notice of any kind, giving information, directly or indirectly, where or how, or of whom, or by what means, any of the hereinbefore-mentioned matters, articles, or things may be obtained or made, and every letter upon the envelop of which, or postal card upon which, indecent, lewd, obscene, or lascivious delineations, epithets, terms, or language may be written or printed, are hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor be delivered from any post-office nor by any letter carrier; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything declared by this section to be non-mailable matter, and any person who shall knowingly take the same, or cause the same to be taken, from the mails, for the purpose of circulating or disposing of, or of aiding in the circulation or disposition of the same, shall be deemed guilty of a misdemeanor, and shall for each and every offence be fined not less than one hundred dollars nor more than five thousand dollars, or imprisoned at hard labor

not less than one year nor more than ten years, or both at the discretion of the court. And all offences committed under said original section thirty-eight hundred and ninety-three of the Revised Statutes prior to the approval of this act may be prosecuted and punished under the said original section in the same manner and with the same effect as if this act had not been passed.]"

That is the statute that Messrs. Bennett, Leland, Wakeman, our correspondent and other Liberals would have repealed. We can only say, if Liberalism cannot exist and flourish without the repeal of that most important law, the sooner it ceases to exist the better. As we propose to make this our closing answer, we will notice all the objections which have been raised against that law.

It has been the principal objection to it that it is unconstitutional. Let us see about that. In the first clause of section 8 of article I of the Constitution the power is expressly granted to Congress to provide for the general welfare of the nation; and that power carries with it the obligation to govern all its actions in executing the specified functions for which it was created, with an eyesingle to promoting the general welfare of those for whom it legislates. Then as one of the specified functions of Congress is "to establish post offices and post roads," in legislating in relation thereto, it is the duty of Congress to see to it that they do nothing that is adverse to the general welfare. For them, in defining what shall, and what shall not, be mailable matter, to allow of the use of the United States mails for the dissemination and distribution of such matter as is declared unmailable by that act would be to disregard its especially obligatory duty of providing for the general welfare. Not only so, but Congress, should it repeal that law, would be guilty of openly declaring its willingness to make the nation a party to a business, than which none is more detestable, vicious and loathsome. We deem it necessary to say nothing more to show that the statute we are considering is constitutional, and one that ought not to be repealed.

The opponents of that statute object that it is unconstitutional because it abridges the freedom of the press, in violation of Article I, of the Amendments to the Constitution. What constitutes the freedom of the press? That free expression of thought in print which admits of no interference from any one. How does any part of that act abridge that right? There is not a word or line of it that can by any ingenuity be tortured into being so construed. The one thing prohibited is, that the United States Government shall not be used as the public carrier, for the carrying on of a business that the basest classes of society would not long tolerate. If people want to print and read such matters it is their legal right to do so, but they have no right to ask of the Government to become an assistant and participant in the matter. Congress would have full power to refuse to carry any printed matter in the mails, or to make any limitation within that prohibitory exclusion which it may deem necessary to provide for the general welfare of the people. To prescribe what matters shall not be mailable is its duty and it has used its discretion wisely and well, in enacting that statute.

If people want to corrupt themselves or others, let the U. S. Government have no hand in aiding them in accomplishing their objects. To use the press for any such purposes as those specified in that act is not freedom of the press, it is the licentious perversion of freedom. Article I, of the Amendments to the Constitution is as follows: "Congress shall make no law respecting an establishment of religion or prohibiting free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceable to assemble, and to petition the government for a redress of grievances." The meaning of that clause, is too plain not to be understood. It was intended to prohibit all class legislation in matter of religion, political differences, or society reforms, leaving the people free to peaceably discuss all matters appertaining to their individual or to public interests. The founders of the government were not insane enough to do ought that would militate against the general welfare of the people, and to pretend that they did a slander upon their memories. When Treason drew her sword and aimed it at the Nation's heart, hair-splitting, "strict constitutionists" said, "there is no provision in the constitution that authorizes Congress to coerce the people of a State to remain within the Union; but Congress said, 'We were created an organic body to provide for the common defence and general welfare of our constituents and Treason must bite the dust,' and to-day the Constitution that created that Congress is the organic law of this glorious country. If that Congress is not what it ought to be, labor to make it so, for it is the present ark of safety. Let no specious sophistry usurp the place of practical common sense, in the decision of questions which involve the moral as well as the physical welfare of society.

It is a favorite slang habit of the enemies of that most righteous statute to call it, "The Anthony Comstock Law," and to say it was passed without consideration or reflection by Congress. Nothing could be more untrue than this allegation. It was passed, we believe, in 1873, was amended by the following Congress, and its repeal has been urgently agitated ever since, but no member of any party could be found to advocate so improper a step as the abrogation of that law.

Another utterly untruthful allegation is that it necessitates a censorship of the press, and the employment of spies to enforce its observance. It needs no censorship to enforce the provisions of that act. It leaves every person to determine for himself what he may print, manufacture or circulate, but holds him answerable for any wilful or indifferent disregard of that which is prohibited by that act. It contemplates that every good and faithful citizen who may in any way become cognizant of violations of the provisions therein contained will place that knowledge at the disposal of the regular legal representative of the government.

The petty personal squabble between D. M. Bennett and Judge Benedict and Anthony Comstock, has no proper relation to this statute, so far as its general scope and operation is concerned. Had Mr. Bennett appealed from his conviction and sentence to the higher courts, if his case was at all managed as it should have been, the wrong that was done to him would have been righted so far as relieving him from the odium attaching to a conviction for a gross misdemeanor. As the matter stands now the repeal of that law would not relieve Mr. Bennett from occupying that humiliating position. We presume Mr. Bennett, Mr. Leland and Mr. Wakeman are not so wanting in the commonest discernment as not to know that by seeking the repeal of that law they are acknowledging its constitutionality. That which Congress has the power to repeal, it has the power to enact and enforce. If unconstitutional it is void and needs no repeal.

But what consistency is there in these opponents of that law claiming that the States have the right "to abridge the freedom of the press, to establish censorships, institute espionage," etc., in the face of the First Amendment of the National Constitution. It would seem that consistency is the last thing these people think of. We feel that we are about as much interested in maintaining the freedom of speech and of the press as any one else, having embarked in the advocacy of truths and principles that are as unwelcome to the Comstocks and Benedicts of the land as are those of the loudest professors of liberalism, and we expect to prosecute that work until those truths and principles prevail, or until we can no longer wield the pen or wag the tongue, and we defy molestation or hindrance from any quarter. We know our rights and we know wherein our safety and protection lies, in the exercise of those rights. So long as we do that which it is the right and duty of every man to do, we know we will be sustained by the common interests of our fellow-citizens. There has been no attempt to abridge the freedom of the press, and there will be none so long as common sense remains with the American people. This will close what we have to say upon this subject. Our attention is needed in other more pressing directions.

E. V. WILSON GONE TO THE REWARD OF A BUSY AND USEFUL LIFE.

Until after the public announcement of the transition of E. V. Wilson, we were not informed of that event, hence our delay in paying our tribute to the memory of that fearless, indomitable and able worker in the cause of Truth and humanity. Few men have ever performed a greater amount of useful labor, animated by higher and nobler motives than Mr. Wilson. He was wonderfully endowed by spirit inspiration to see and know the truth, and imbued with courage to proclaim it without regard to personal consequences. Like all men of great strength of will, and decided purposes, his prejudices were as strong as his partialities, and he may sometimes have been led further than strict and unbiased reflection would have prompted, but consciously E. V. Wilson could wrong no man. Like all brave men he was of a most generous nature, and when he saw himself mistaken, he was ever willing to acknowledge his mistakes. This we were made sensible of in a marked degree, in the only three personal interviews which we ever enjoyed with him.

Spiritualism has lost one of her ablest advocates and stoutest defenders in the loss of Mr. Wilson. We mean of course only on the mortal plane. In spirit-life that great hearted soul has taken up, ere this, the work which he was obliged to abandon here, no longer distressed and weakened by the crushing weight of physical suffering; and the effect of his powerful psychological influence will be felt wherever an opening can be found for its exercise. It is the accession of such experienced Spiritualists and me iums as Mr. Wilson, to the working spirit hosts, that furnishes the power to overcome the adverse untruthful spirit forces that are besieging every medium they can reach, to injure them and the cause in which they are being used. Oh! for a hundred thousand such as E. V. Wilson, in this mightiest work ever entered upon by human intelligences. They are needed to-day, but where are they to be found? Spiritualists emulate the example of this our departed brother, and sink as he did with the harness on, battling for the truth against every odds.

Brother Wilson, what of the night from your high watch?

On the 8th of August he passed on to his reward at the age of sixty-two years; meeting the change with the confidence of a faithful servant of truth. We will call the roll from time to time of those who have stood foremost in the great battle for right, and when the name of E. V. Wilson is called we will answer, not as did the comrades of the dead yet-

eran, whose name was not stricken from the roll of his companions. "Died on the battle-field," but will answer, "Called to a higher field of duty." Comrade we miss you none the less.

EDITORIAL BRIEFS.

Dr. R. C. Flower, now absent at Spring City, Rhea county, Tenn., will return Sept. 1st, to be at home for a week or two, after which time he will be absent a few weeks, before resuming his practice permanently.

The Maine Liberalists and Spiritualists camp meeting will commence the seventh of September, at Buswell's Grove, Etna, Maine and continue over the following Sunday. All are cordially invited. An admittance fee of ten cents will be charged to defray expenses. Mr. C. M. Brown, of Glenbury, Maine, will act as our agent to sell and take subscriptions for MIND AND MATTER.

We invite the special attention of our readers to the series of able papers from the pens of Stephen Pearle Andrews, "The New Exegesis of the Gospel of St. John," also to the very interesting series of articles by C. B. Peckham, on "Comparative Mythology." We challenge the Press of the world to produce more learned or abler disquisitions on the most important topics, than are these unpretentious productions.

F. F. FOLLET, of Rockford, Ill., is actively and persistently engaged in organizing the Liberals of Illinois into Leagues, subordinate to the National Liberal League. He is authorized to make arrangements for Mr. A. V. Clark to lecture. Mr. Clark will attend the Marshalltown State Meeting on August 38th. Mr. Clark is a very successful magnetic healer and diagnoser of disease. His address is 114 Massachusetts Ave., Indianapolis, Indiana.

Cedar Rapids Minnesota State Camp Meeting.

CEDAR RAPIDS, Aug. 21, 1880.

Editor, Mind and Matter:
Our grand State camp-meeting will soon begin (September 2nd), and so far the encouragement that we have received from the friends of the cause and the interest that is manifested by all, leads us to infer that it will be a most unparalleled success. We have the positive assurance that the Rev. Samuel Watson, of Memphis, Tenn.; Miss Susie M. Johnson, of Minneapolis, Minn.; Col. J. W. Eldridge and wife, of Minnesota, and Prof. P. O. Hudson, the sweet singer of Detroit, Mich., who is also called the Sankey of Spiritualism, will be with us. We have also secured the beautiful State fair grounds for our meeting. We are daily in receipt of letters from various mediums and speakers, all telling us they will be here and do their best to contribute to the success and harmony of the occasion.

We hope that all will turn out and enjoy sweet communion with their spirit friends who have crossed the river. Our arrangements with the railway companies are that they return passengers for one-third fare on the Secretary's certificate. We have ample arrangements for feeding all who do not bring their own provisions, and plenty of stalls on the ground for teams. The facilities for dancing are perfect. We invite all who have not yet made up their minds to come.

HAMILTON WARREN.

Death By Suicide of a Roman Catholic Priest.

TRANSLATED BY J. CHURCHMAN.

We find in the *Revista Espiritista* of Montevideo, of June 15th, an account taken from the *Buen Sentido*, of Lerida, of the suicide priest of much note at Barcelona. It appears that about 7 1/2 o'clock on the 3d of March, his servant hearing a report of fire arms in his chamber, entered to ascertain the cause of the singular noise, found the reverend gentleman seated upon a sofa, catching in a spittle, the blood which was flowing in abundance from a wound in his head, and having at his feet a regulation revolver (sic). He refused to give any reason for the act, but admitted by gestures that he committed the deed himself.

The *Buen Sentido* states that he was a fiery and reputed Catholic orator, and exerted great influence with the ultra-montane flock. That he had been one of the principal organizers of one of the expeditions to Rome, and took part in the organization of the pilgrimage to Lourdes. That no one excelled him in the work of stirring up the Ultramontane camp, and moralizes thus: "How can we explain the suicide of a priest, circumstanced as was father Barrios, a noted preacher and ardent propagandist of the faith? Is suicide conceivable in one who believes in hell and the devil, and has devoted to both themes many terrifying sermons? It is logical to suppose that he did not believe in those things, and that his apostolate consisted in propagating a doctrine which he inwardly rejected. How many are there like father Barrios? &c. &c."

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
MRS. MARY E. WEEKS.

Dr. J. C. Phillips' Liberal Offer.

Omro, Wis., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.
DR. J. C. PHILLIPS.
Psychometrist, Clairvoyant and Magnetic Healer.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.
B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.
Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.
Yours respectfully,
MRS. DR. SAYLES.

365 Jefferson Ave., Grand Rapids, Mich.

A Vitaphic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance*, and one admission ticket to my week-day materialization seances.
Yours truly,
HARRY C. GORDON.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10:45; Afternoon at 2:45; and Evening at 7:45, in the beautiful Masonic Temple, (seating capacity 1,000) corner 23d St. and 6th Avenue. Alfred Welden, Pres., Alex. S. Davis, Sec'y., E. P. Cooley, Treas., 256 W. 10th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. E. Palmer, Trance and Test Medium, Circles Tuesday and Friday evenings, at 1023 Pines street, below Carpenter street. Admission 15 cents.

Mrs. Hollock, Trance and Test Medium, Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

James A. Bliss, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons, from 1 to 7 o'clock, at Room 9, 713 Simpson Street. Short consultation free. Treatments and sittings \$1.00.

Mrs. Mary A. Lamb, Trance Test Medium, 668 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily, from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 240 S. Fifth St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and Test Medium, 259 1/2 North Third Street, Philadelphia. Office hours, 6 a. m. to 5 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. DeHans, Clairvoyant examination, and magnetic treatment. Office hours, from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 6 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Charles St. Clair.—Clairvoyant and Magnetic physician, 240 South Fifth street.

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SPECIAL NOTICES.

Special Notice.—There will be a Convention of Progressive Physicians, Healers and Mediums, in Cincinnati, Ohio, on September 9th, 1880, for mutual benefit. Call on Dr. S. S. Cook, Secretary, 311 W. 6th street, Cincinnati, O.

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ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Speeches copies free.
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New England Spiritualists' Camp-meeting Association will hold their Seventh Annual Camp-meeting at Lake Pleasant, Montague, Mass., from July 15th to Sept. 15th, 1880. Circulars containing full particulars sent on application by J. H. SMITH, Secretary, Springfield, Mass.

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PROEM.

A notable progress has been made, within the last decade, in the understanding of the mythologies of ancient peoples, especially the Hindoos, Greeks and Romans; and in founding a new science to be known as the Comparology of the different Religions of the world. Max Muller, Coxe and others have done wonders in the application of the new principles of criticism to the so-called Heathen Mythologies; and the results of their investigations have been appreciatingly and gladly accepted, alike, by Christians, Infidels and Scientists. Heretofore, however, this new critical style of investigation has stopped short of the Jewish and Christian scriptures. Probably the lingering veneration of writers, and still more their sympathy with or dread of disturbing the tender regard of others, has hindered them from treating our own traditional scriptures with the same severity which they apply, without any such reserve, to other ancient books of literature.

But Science has, properly, nothing to do with reverence. It is simply a fearless enquirer into truth—irrespective of consequences. It is neither infidel nor faith-giving; except as the truth is revealed and demonstrated. The God of Science is Truth; and, it is hoped, and believed, that the religion of the future will be devotion to the truth, lead where it may; even to the crucifixion of our most cherished beliefs, and prejudices. Infidelity and Atheism to that religion will be any doubt that the truth must ultimately in the supreme good; or any supposition that the exposure of error can bring any permanent disaster to the world. The sciento-philosophic basis of the future harmony of mankind is in the following motto: "In things known, Unity; In whatsoever can be doubted, Free Diversity: In all things, Charity."

I propose to show, in this critical review, that the third gospel, which bears the name of St. John, (as, also, by a general parity of reasoning, the remaining three gospels), is of a three-fold structure. The three parts are, 1st.—A Cosmical Recital (semi-poetical); 2d.—A Personal Recital, (historical or biographical in form, but mythical in fact); and 3d.—A Spiritual Recital (or theological recast or gloss). That there are the two last mentioned, a personal relation and a spiritual relation, running through the whole account, and blended into one, is the admitted and orthodox idea. In the beginning of the second chapter, for instance, an account is given of the attendance of Jesus, at the marriage, at Cana of Galilee, and of what transpired there, which is understood to pertain to the personal biography of the man Jesus; or to have, in other words, an ordinary historical character. On the contrary, in the opening of the first chapter, "In the beginning was the word," etc., the account is transcendental metaphysical and spiritual; belonging, therefore, to a very different order of literature. So when (chap. iv., v. 14), Jesus says to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst," etc., the recital is of a mixed character. It purports to be historical so far as the fact is concerned, that he said to her those words; but the entire meaning of the words is of a spiritual nature.

The point, therefore, which is new, in what I shall have to show is, that there is, in addition to the personal and spiritual recital, a Cosmical Recital, of a very important and peculiar character, underlying and being, as it were, the foundation of the other two. It need only be said here, that by this term is meant a series of statements respecting the physical constitution of the world, the sun, the dawn, or twilight, the light of the day, the light of the night, etc., taken in the most literal mundane sense—sometimes elevated into a poetical form of expression; ideas such as modern science has discovered in connexion with the religious writings of other ancient nations, but the presence of which, in the gospel history, has heretofore escaped observation. It should be added that this cosmical or mundane recital is of a much older date (probably by several thousand years) than the personal elements of the story of which it has furnished the substantial frame work,—somewhat as the traditional tales of the folk-lore furnished to Shakespeare the frame work of his dramas.

In a word, the basis of this gospel (and substantially, consequently, so of the other three gospels) is a simple philosophic and scientific treatise, by some early writer or writers, far back in the dim recesses of antiquity, on what the Germans now call *Erkunde*, or the theory of the constitution of the earth or world. With the long transit of years through many centuries—the original treatise or treatises being lost, and their contents obscurely remembered and partially transmitted by popular misapprehension—the objects in nature, and the features of nature, so discriminated, in a purely rational and cosmical way, ceased to be remembered as objects and features of nature, and were converted into mythical personages; half human and half divine; in accordance with the method, now so well understood by scientific men, in which myths have arisen. The circumstance which most favored this transmutation of things and the properties of things, into mythical and traditional form, was the imperfection of language in its early stages of growth, and its consequent incapacity to describe natural features and relations otherwise than by copying human attributes and relations. For example, when there were no words for such abstract ideas as Cause and Effect, or Source and Emanation, they could only be alluded to, or described at all, by calling them father and son. The names of the objects or features, so called, could then hardly fail to be confounded, at a later day, with supposed persons who held that relation, (especially as some similarity in the sound of the words used often favored the illusion). In this manner, a whole vocabulary of ready-made half-mythical or mythical names, with an extensive system of their relationships, floated for ages in the traditions of the world, ready to be appropriated and modified, within each particular nation, according to its local and historical circumstances. These transmitted words were, in turn, naturally adopted as the names of successive generations of children, yielding real personages, bearing the identical names in question. This whole treatise will be, in great part, an illustration of actual happenings of the kind

in question, gauged to the conditions of time and place in Judea; so we may dispense with any further general discussion of the principle.

In this manner, it will be shown that the leading personal names employed in scripture history; especially, now, of the New Testament, and more especially of this particular gospel, were not, in their origin, personal names at all, but grave scientific terms, instead. But before coming to the actual namings of persons, let us apply our principle of interpretation to the spiritual recital, at the opening of the book, thus:

EXPOSITION.

THE COSMICAL RECITAL.

(RESTORED.)

At the origin of things we find the Solar Ray—or bundle of rays; the effulgent emanation, or emanating effulgence from the Sun.

This is, in its origin, at the sun, or sun's surface; and is, virtually, the Sun. (although to be discriminated from it.)

It, this effulgence, is, I repeat, at the very sun itself; if we speak of its beginning, source, or origin.

All things are made from this Solar Ray: Without it, nothing whatsoever is produced.

THE CANONICAL RECORD.

(KING JAMES' TRANSLATION.)

1. In the beginning was the word.

And the word was with God;

And the word was God.

2. The same was, in the beginning, with God.

3. All things were made by him;

And without him was not anything made that was made.

COMMENT.

"The word" (Greek, *logos*; Latin, *verbum*) meant, originally, no more than the general idea of utterance or utterance; and was applied to whatsoever proceeds, flows or gushes forth from something else; as water from its source or fountain-head; light from a lamp, the sun or focus (a fireplace); or language (word, or words) from the mouth of a speaker. The word, in the singular form, is used, (the part for the whole) to mean words, discourse, the whole outpouring of the voice, and so emanation, generally; quite as the solar ray is used, above, meaning all the rays of the sun, with their characteristic effects. The vulgar (Latin) *verbum*, which renders the Greek *logos* (English, verb) is from the Græco-Latin root-word *var* (var-dha) which means to flow, as water in a channel; the flow of words in speech, to publish, to promulgate (1.) The Greek word *logos* is a later adoption, in the growth of language, meaning, rather, the lay or level of that which flows; and so referring to the plainness and clearness of meaning of the utterance; and hence to the pure reason, in the more spiritual and metaphysical sense. The original idea, here, in the Cosmical Recital, is the outgushing effulgence, or outstreaming radiance of the sun; especially, as we shall see, at the time of its rising or setting (2.) This it was which gave rise to the celebrated emanation-doctrine of pre-Christian antiquity (3.) "The word" means therefore, in this earliest cosmical sense, no more than, simply, solar ray; the effulgence or outstreaming radiance of the sun.

In the same manner, the original material type of the later spiritual conception termed God was the sun itself. It is well-known that the doctrine of the Sun-god pervaded, in the earliest times, all the nations of the world, and that it was, in fact, the dominant idea of all the early religions. The vulgar or Latin word for God here employed is *Deus*, etymologically the same as the Greek *Zeus* (used for *Jupiter*); and the Sanscrit *Dyaus* or *Dyu*. This must originally have meant the *literal sun*; the beam-er, the shiner, the illuminator of the world; the bright heavenly deity, in the cosmic or natural worship of those early times. Muller, it is true, cites chiefly cases in which *dyu* was applied to the general brightness of the sky, made bright by the sun, rather than to the sun itself (4); but it is the habit of developing language to apply the same word to a cause and its effect; the cause, and especially when a distinct prominent object, as in this case, being sure to have loaned its name to the effect, rather than the other way. With our perfect knowledge of the general prevalence of the Sun-god worship, in the earlier times; with this new approach to that idea in the actual etymology; and with the rational certainty that the sun was the object in the heavens which must first have fixed the wondering and worshipful attention of mankind, in the infancy of the race, we have a virtual demonstration that that which came, afterwards, in the spiritual sense, to be called and thought of as God, was no other, as to the prior cosmical aspect of the subject, than the sun itself.

Or, if the difference he insisted on between the general brightness of the sky and the sun itself, in respect to this root *Dyu* and its derivative *Deus*, then it would merely appear that already the analogy of the difference between God the Son (the effulgence, the word) and God the Father (the Sun itself) had begun to be felt.

But in turning to the consideration of the Greek word here used, *Theos* (God), no such ambiguity occurs, and we are clearly carried back to the analogy of God in his primitive personality (God the Father).

This Greek word is derived from the Hindo-Germanic root-word *Dha*, through the secondary form *Dhas* (thos-on-the-s). Such, at least, is the prevalent etymology. *Dhas* is, however, the smelting of two roots, *dha* and *sp* (spe, sep, suk) (5), which enter into the composition of *The-s-pis* (*dha-sak*), God-bespoken; but not into *The-os* (God). Nor could so primitive a word as the name of the Supreme God, or primal over-ness or government of the world, be expected to be derived from a secondary and compound root. The God idea is not, therefore, the *prey-to* (as Vanicek gives it), a secondary and accidental idea; but is all contained in the single primal root *dha*, to put, place, or make firm; in a word, the firmament, or universal Space; as *Chironos*, the other primal God-idea, was Time, universal time; the Eternal, as the Space-god was the Infinite. We are here, therefore, at the fountain head of theological, as we are of etymological ideas; and logically speaking, *Theos* and *Chronos* are prior to *Sol*, *Jam-et-non-us*, and *Jas-us Krypt-os*; although, historically, it can hardly be doubted that the Sun-god doctrine was, in some way, the first to be formulated. (See what is said subsequently of the meanings of the names John and Jesus Christ.)

(1.) See *Græco-Lateinisches Etymologisches Wörterbuch*, von Alois Vanicek, word, 3, 4, var; pp. 892-3.

(2.) There is a remarkably large number of the root words of the Hindo-Germanic or Aryan family of languages which mean both to pour forth, to emanate, and to shine, and again to speak or utter; applying the same name to the several kinds of emission, or sending forth.

(3.) See my index series of Universological articles on the emanation doctrine.

(4.) See Science of Language, Second Series; Max Müller, pp. 444-6.

(5.) Vanicek, *ibid.*, pp. 276 and 286 pp. 997.

COSMICAL RECITAL.

In the Solar Ray (the Sun's emanation) is the Life-producing principle, the vivifying Heat.

And this same Principle is also the Light which shines upon the world.

The Light shines into the surrounding darkness; and in so far as the darkness does not freely receive and appropriate or assimilate the light, it remains darkness.

COMMENT.

Little need be said in regard to the striking parallelism, here, of the two recitals. The statement in regard to the partial absorption of the light into the sphere of darkness is an allusion, doubtless to the phenomena of color.

COSMICAL RECITAL.

First, there is a dubious emanation sent forth from the Sun; which may be called Yes and No, a half-light, twilight or twilit-light.

This comes as a preliminary intimation, or witness of the coming light;

It is not the light of day, properly so called; but merely an assurance that the light is about to appear.

COMMENT.

Yes-and-No (concurring with affirmative light, the day, and negative light or the negation of light, the night) is a natural and striking, if not the only possible original way of expressing the idea of *dubiousness* or *vacillating uncertainty*, the true character of the *spiritual crepuscule* or twilight which precedes the day. This terse expression, and its meaning in this connection, as a dubious somewhat, sent before to announce what was to come, was subsequently and traditionally converted or transmuted into the idea of a personal being sent from God, as an usher, to announce the coming of another personage of a higher rank; and the phrase meaning *Yes-and-No* was moulded by successive mutations into the personal name which we call John. The current word for Yes, or Affirmation, occurring variously in our family of languages, is in Latin *Jam*, *Jam*, *Etiam* (German, *Ja*, *Yah*, English, *Yea* and *Yes*). For No or Negation, the Latin is *Non*, (German, *Nein*, English, *Nay* and *No*). The Latin *et* means and. The Latin form for the name John is *Johannes*, which is only half-way changed from what we shall see was the primitive form, in comparison with the greatly modified modern forms, French, *Jean*, Spanish, *Juan*, English, *John*, etc. The original form was *Jam-et-non* (*Yes-and-No*), with the subsequent addition of *us* or *es*, used in Latin as the personal ending. The prior series of modifications (leading to the Latin proper name) when this term had been transmuted into a personal cognomen was then as follows:

Jam-et-non-us—(Jam, Ja, Jah, Joh.)

Joh-an-non-es.

Jo-han-ners.

The loss of the vowel in *non* accounts for the doubling of the *n*, which is so peculiar as to call for some special solution. The Greek form is *Johannes*. The loss of the *h* indicates that the Latin form is the older one. Indeed, the formerly prevalent idea, that of these two sister languages the Greek was older than the Latin, is now reversed among Glottologists, and the Latin is regarded as the more ancient.

In this manner this coupling of opposite ideas which first occurred cosmically, in connection with the great governing difference in Nature, between Light and Darkness, or between Day and Night, and which next appeared, by the feeling of an inherent analogy, in the equally fundamental metaphysical discrimination between Affirmation and Negation, or the affirmative and the negative spheres of Universal Being, finally occurs in the historical, theological and dogmatic arena, as the name of a particular individual, who retains, in his character and office, by another stretch of analogy, the characteristics which belonged to the two former stages of the idea. *Daphne* and *Dawn* are allied words with *Johannes* and *John*. The clauses which I shall throw into parenthesis in the text of the canonical record are evidently, or such as are supposed to be, later additions; after the theological and religious treatment of the original recital had fairly begun. The ending of the seventh verse, "that all men through him might believe," is obviously of this character. There is nothing in the primitive recital which relates to belief, on any thing by any body. It is a mere treatise on natural facts.

And so, with the process of time, *Johannes* or *John* became "a man sent from God," instead of the morning twilight premising (or *premonitionizing*) the day.

COSMICAL RECITAL.

The Light so foretold and ushered in is the true Light; (of the Sun, itself,) which fully illuminates the world.

The darkness, as already stated, is not completely dispelled by the sun's rays;

But every object upon which they fall is illuminated by them, and has a power to reflect them back; so that all such illuminated objects become secondary suns, or Sons of the Sun.

And, now, this Solar Ray, or radiation of Heat and Light, from the Sun undergoes an actual transformation into living substance or products;

Even while we are contemplating its resplendent glory simply as one single sheaf of effulgent rays outstreaming from the Sun itself.

And merely "as full of warmth, and of its illuminating and penetrating energy."

COMMENT.

In the twelfth verse, all who receive the Light are called the "Sons of God"; but in the fourteenth and eighteenth verses we are introduced to the idea of an only begotten or single Son of God, as if excluding the idea of all others. This seeming contradiction is removed if we recur to the cosmical recital. The objects which receive the light of the sun and reflect it back, and thus become secondary suns, and sons of the sun, are many; but taking the whole outstreaming sheaf of the sun's rays, its collective radiance as one, and we have another aspect of the subject. The singleness of the idea is then adhered to. It is this latter conception which is expressed by the name Jesus Christ (as will be subsequently explained); and this is the reason why he is called Only begotten; as he is also Son or Issue of the back-lying productive orb, which is the cause, or Father.

CANONICAL RECORD.

4. In him [the word, the utterance, the emanation] was Life;

And the life was the light of man.

5. And the light shineth in darkness, and the darkness comprehended it not.

COMMENT.

There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light (that all men through him might believe.)

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came to his own, and his own received him not.

12. But as many as received him to them gave he power to become the Sons of God. (And to them which believe on his name, 13. (which were born, not of blood, nor of the will of man, but of God.)

14. And the word was made flesh and dwelt among us.

And we beheld his glory, the glory as of the only begotten of the Father;

Full of grace and truth.

COMMENT.

Full of grace and truth.

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COMMENT.

COSMICAL RECITAL.

The twilight in advance of day had predicted all this; saying, as it were:

That which comes after me is to be ranked as before me;

For it was, all the time, back of, that is to say, before me.

And of the wonderfully benign influences of this Solar Radiance we all continually partake; bounty upon bounty.

For, while the rigid discrimination of the Yes and No (of Day and Night, and, metaphysically, of the Affirmation and Negation) comes from the *Hard Geometrical Line of the Horizon*, which parts and rules them, the bounties of Nature and the true Visible Appearance of things are furnished by the *Full and Half-full radiance of the Sun itself*. (6.)

I say the full and half-full radiance; merely, for we do not and cannot actually see the Sun, it elf. No one has ever really seen the Sun. The single collective sheaf of Solar Rays, which rests, for its basis, on the Sun's surface (or bosom) manifests the Sun to us.

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